# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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### Return—Once More Return.

Return—once more return,
  O wanderer, to thy God:
A voice yet on thee calls,
  A finger points the road:—
Why wilt thou, sinful, still
  The proffer'd boon disdain?
Did Jesus come to save,
  Yet bleed—yet die in vain?

Return—trust not to youth,
  To strength, wealth, health, renown;
Thine eyelids may be shut,
  Ere even this day goes down:
Where'er thy steps are bent,
  Death hovers by thy side;
Thou know'st not what an hour
  May to thy fate betide!

Behold the mighty sun,—
  He metes out day by day;
Each new moon's circlet saith,
  "A month hath pass'd away:"
Preach not unto thy heart
  The seasons as they roll—
"Nearer and nearer draws
  To judgment-seat the soul?"

"Return!"—the promise saith,
  "Hark! wayward wanderer, ho!
Thy sins, as scarlet red,
  Shall white be made as snow!"
Trust in the Saviour, trust!—
  Against sin's torrent strive;
"Thy faith shall make thee whole!
  The soul that hears shall live!"

Before the Lord cast down
  The burthen of thy sin,
The old man and his deeds,
  And a new life begin;
So, walking in the light
  By Revelation given,
Through darkness and through death,
  Thy path shall lead to heaven.

*Blackwood's Magazine.*

*Albany Journal and Telegraph.*

### The Church.

Say who is she that looks abroad
  Like the sweet blushing dawn,
When with her living light she paints
  The dew-drops of the lawn?

Fair as the moon when in the skies,
  Serene her throne she guides,
And o'er the twinkling stars supreme
  In full orb'd glory rides.

Clear as the sun, when from the east
  Without a cloud he springs,
And scatters boundless life and heat
  From his resplendent wings.

Tremendous as a host that moves
  Majestically slow,
With banners wide display'd, all arm'd,
  All ardent for the foe!

This is the Church, by heaven array'd,
  With strength and grace divine,
Thus shall she strike her foes with dread,
  And thus her glories shine.

*Protestant Episcopalian.*

## DOCTRINAL.

From the Protestant Episcopalian.

### AN ARGUMENT IN FAVOR OF DIVINE REVELATION,

*From the fact that it is the only source of the knowledge of God, now or ever, in possession of mankind.*

In the proof of the proposed point, there shall be avoided what the logicians call a vicious circle. When the Bible is referred to, it shall be merely as containing credible history, transmitted, like other histories, by those who were the subjects of them respectively, and confirmed by what is called profane history, so far as this has a bearing on the other.

The position is in contrariety to what is speciously said concerning a religion of nature, and of the foundation of it, in the existence of a being of infinite perfection, deducible from his works, and, as some say, from a necessity appertaining to the subject. It is not intended to deny the relevancy of either of these sources of argument, when fairly proposed to the understandings of men—but it is to be contended, that whether considered as individuals, or as existing in organized associations, there is no evidence of their having been in possession of truths, which some suppose to be gathered by the exercise of their reasoning powers. All history, sacred and profane, is in contrariety to such an assumption. If, on the discussion of the question, there should be a satisfactory result, it will be a ground for the duty of sustaining divine revelation, as declared to us in the Holy Scriptures; which cannot be abandoned with a consistent acknowledgment of religious verity in any other form. It will also follow, that what gives the highest importance to an outward revelation, is the corruption of the human heart; always directed to the excluding from its recollection of the idea of an ever-present and omniscient God, any further than as it is cherished and made influential by the counteracting cause contended for.

The ensuing discussion will necessarily take the historic form, and will respect the state of the world, 1st, from the creation to the deluge; 2d, from that to the beginning of the Christian era; and 3d, from that date to the present time.

1. It sometimes happens with authors who look back to the origin and the earliest times of the human race, that they describe them as they are represented by Horace, a dumb, base, and bestial species, (mutum et turpe pecus,) fighting with fists and nails, for acorns and other things necessary to immediate sustenance.

Not so the Bible, which represents the first man as furnished by the Creator with revelation concerning himself, and with such information of the properties of the other animals, as enabled him to bestow on them names suited to their respective natures. Great was the effect of the apostacy, alike on the minds and on the bodies of the outcasts from Eden—yet it did not prevent there being a renewed worship of the offended majesty of heaven, as appears in the offerings of Cain and Abel. They were made "in process of time;" or, as it is in the margin of the Bible, "at the end of days," presumptive of prescribed occasions for social worship.

Of the state of religion in the antediluvian world, we have very little information, until we arrive at the general corruption in the days of Noah. However abandoned may have been the posterity of Cain, there are a few passages from which it is supposed that the worship of God was kept up among the descendants of Seth, until they joined themselves to the other branch of the human family. The passages are, Gen. iv. 26, v. 24, and vi. 2 and 4. The first of these places seems to be a record of the institution of social worship, distinguishing the subjects of it from those who no longer lived in the acknowledgment of a being exclusively divine. The second does honor to Enoch, because of his "walking with God," implying contrariety to corrupt example. The other two places are reasonably construed as manifesting the continuance of the true worship in the line of Seth, until, by their alliance with the wicked progeny of Cain, they became merged in the same dissoluteness of manners. Whether it had its origin in atheism, or, as is more probable, in creature worship, the fact is conspicuous, that from the beginning of our species to the almost universal destruction of them by the deluge, whatever knowledge they possessed of the author of their existence, according to the biblical history, was by a revelation from himself, conveyed to them through the organs of their senses.

Under the present head, there is not any thing extraneous to the narrative contained in the Bible. If there be any further information of what passed before the deluge, it is what has come to us from the Chaldean historian Berosus, from the Egyptian Manetho, and from the Phenician Sanchoniatho. Even of their records, there is nothing but what we have at second hand, on the credit of authors who wrote after the beginning of the Christian era, as Josephus and Eusebius. At the present time, none consider the antediluvian fragments delivered from the three originals, as occupying a station above that of fables. We are, therefore, thrown on the writings of Moses, as the only source of information, whether true or false.

Without challenging to these the gift of inspiration, although not yielding that point; if they contain the best evidence admitted by the nature of the subject, the laws of criticism pronounce it to be sufficient. It was certainly a long line of tradition which brought down the facts to the knowledge of Moses. But, so far as the distance of time is concerned, it is much qualified by the length of the lives of the antediluvians. On attention to the genealogies, it will be found that Methuselah, in certain periods of his life, was contemporary with Adam on the one hand, and with Noah on the other; and that Shem, the son of the latter, may have conversed with Abraham. From him, the tradition to Moses may easily be accounted for. What was thus written in the Pentateuch must have been known to the descendants of the sons of Noah, in the various states which are mentioned as deriving from them their respective origin, and the Hebrew historian does not appear to have been contradicted.

This then is a ground on which we may proceed to the agreement of the Bible and of profane history, as to the fact, that by the deluge the race of mankind was destroyed, with the exception of one man and his family, called Noah in the Bible, Xathurus by Berosus, and Osiris by Manetho. Sanchoniatho keeps out of sight the deluge, and the state of theology at the time, which is accounted for by the circumstance that he was an avowed favorer of idolatry. Noah is reasonably supposed to be the same with him whose memory is transmitted among the Chinese, under the name of Fohi. In the poetry and in the fables of the ancients, there are many allusions to the fact of a general deluge, and to the character of the principal personage connected with it. There is an instance in the first book of Ovid's Metamorphoses, and the event has left vestiges of itself on the whole face, and every where in the bowels of the earth. We now arrive at the second department of this exercise.

It would of course, and did happen, that after the death of Noah, the knowledge of God, brought with him from the ark, continued to be operative: and the establishing of this fact is of very high importance to the present argument.

When we consider the human race as having a second beginning in a single family, it becomes a material question, whether a correct theory, or idolatry, were the characteristic of the earliest of the ensuing generations. Of this alternative, the truth of the former is demonstrable beyond the possibility of a specious doubt.

Under the first division it has been shown, how entirely destitute of evidence is the notion of "mutum et turpe pecus." There will be seen as little under the second, when the earth was to be restored from the desolations of the deluge. According to the premises, and there is no evidence to the contrary, the remnant must have been possessed of a rational theology, and if it should be found to have characterized all the early and co-existent nations, the inference will be, that it came to them from the antediluvian world. The Christian affirms this to be historic fact, tracing it back to communications made to the father of the human race. The skeptic ought to submit to this, unless he can produce at least a single instance of the obtaining of the benefit by the inherent energy of mind, independently on knowledge obtained through the medium of the senses. It has suited the views of infidelity, to maintain that the earliest worship was idolatrous, and began with ascribing divinity to the heavenly bodies, and to the elements, under hieroglyphic figures, ascending to the worship of one only God. If this position could be established, it would be a more specious defence of atheism than any yet obtained for it. But the contrary is as demonstrable as any fact in ancient history, the tendency having been always to descend from a rational theology to idolatry; being not checked by any improvements in science, which are often coincident with, and aiding in, the deterioration.

Both Lord Bolingbroke and David Hume maintain that worship began in idolatry, and rose from it to a more correct worship. Such a position was suited to their schemes of infidelity, but it would be difficult to find another instance in which historic truth has been so flagrantly violated by men who had literary reputation to support.

We are at a point of time when the subject divides itself into the records of the Bible, and those of what is called profane history, the former being still considered as resting on principles common to history of every description.—The two columns will be found to sustain the doctrine which it is the design of this exercise to demonstrate. The first settlement of the family of Noah, after their leaving of the ark, was in the land of Chaldea, and therefore the Chaldeans are considered as the earliest of the post-diluvian nations. It is evident that at the time of the call of Abraham, they had become addicted to idolatry. Here, according to biblical history, was again the interposition of divine illumination to prevent the knowledge of God from being lost to the world, there being a like declension, or at least a beginning of it in the co-existent nations. A counterbalance to this deterioration was begun in the communications said to be made to Abraham, and continued in the line of his descendants, rescuing them from the spreading contagion of idolatrous worship. In what degree the preservative was effective during the bondage in Egypt, it is impossible to ascertain, although it is probable that there was not altogether an exemption from the poison of the theology of the land, since we find them so easily incurring the sin of representing the God whom they acknowledged under a sensible image, as in the instance of the golden calf. In the succeeding portions of their history, such was their propensity to this base association, that it must have produced an abandonment of the religion of their fathers, if it had not been prevented by what was considered as a new revelation, under the ministry of Moses, said to be attested by very wonderful works, addressed to the testimony of the senses. Could we surrender the belief of the divine legation of this extraordinary person, we must admire his insight into that corruption of human nature which induces a looking out for a visible object of worship, no otherwise to be checked than by an interposition of omnipotence, perpetuated by a record of the event, handed down by credible testimony from age to age.

Even this called for the aid of revelation during the whole of the government under the judges and under the kings; so that it was not until the being carried captive to Babylon, that there was felt the force of the forewarning, that such should be the effect of the breach of their allegiance to their Almighty Sovereign. In the records which they carried with them into their captivity, they found it as exactly portrayed as if the narrative had been drawn at the existing crisis. This may be seen in the 28th chapter of the book of Deuteronomy.

Probably it was a deep sensibility of the visitation, and its agreement with the divine premonition, which retained the Jews in the worship of the one true God, first under the Babylonian, and afterward under the Persian princes, during seventy years. The same preservation from idolatry may be supposed to have operated after their return, although there was a more potent cause in the establishment of synagogues, in which the law and the prophets were read on the sabbath days. This was an institution guarding the popular mind against the idolatries of other nations.

Downward to the birth of our Saviour there was no relapse of the nation to idolatry; and in what we have recorded in the Apocrypha, of the exploits of the Maccabean family, we find that integrity of worship went hand in hand with loyalty to the state. To both there were traitors, whose machinations were subservient to the ambitious views of the kings of Syria. Still, the national character was sustained. It is a fact, to be accounted for no otherwise than by resistance of corrupt propensity, in what was thought the continually presented revelation of the divine Being concerning himself, combining correct displays of his perfections, with the memory of a long series of events, sometimes of mercy, and sometimes of suffering, indicative of the high hand from which they came.

During the whole of the interval between the Old Testament and the New, the national worship continued to be a protest against idolatry, as may be learned from the Jewish historian, Josephus, and from several heathen authors.

From the history in the Bible, we may pass to the accounts handed down to us, of the worship of nations, co-existing with that of the Hebrews. Although Abraham was a fugitive from the growing idolatry of Chaldea, yet it is certain that the knowledge of the true God was not yet lost from the states into the vicinity of which he came. This appears in the testimony given to the integrity of Abimelech, and in his expostulation—"Wilt thou also destroy a righteous nation?" Also, in the character of Melchisedec, acknowledged to be "a priest of the most high God," there was still the theology descending from the days of Noah. It is generally believed that the book of Job is older than the time of Moses; and it bears strong marks of a merely incipient idolatry; as where the patriarch says of the sun and moon—"If my heart has been secretly enticed, and my mouth hath kissed my hand, it were an iniquity to be punished by the judge." It is also to the purpose, where he entertained the godly fear, that the festivity of his sons might have seduced them to an act of the same unhallowed worship; since the better translation would be—"Lest my sons may have sinned by blessing the false gods in their hearts."

To return to the date of the call of Abraham. It is certain, that at the said period, idolatry had taken root in Chaldea, the country of himself and of his ancestors. According to the Bible, they had brought a purer theology out of the ark. If the same should appear in the histories of other prominent nations, it will follow, in opposition to the notion of their arrival at religious truth by the exercise of their rational powers, that the possession of it was a privilege of their early condition, and that it became lost to them, in proportion as their evil propensities seduced them from the acknowledgment of an all perfect being, or else to the worshipping of him through the medium of objects of sense, taking the dress of our corrupt passions. In the department of human science, the attainments of any age were a foundation for succeeding ages to build on. But so far were they from being handmaids to religious knowledge, that this declined in proportion as the other was improved. It can be accounted for no otherwise, than from a revelation which was gradually wearing away.

To begin with the Chaldeans, whose country seems to be that of the first comers from the ark. Their earliest historian was Berosus, who lived in the fourth century before the Christian era. His work is lost, with the exception of some fragments preserved by intermediate historians, as by Josephus and by Eusebius. Now, although when Abraham lived, the Chaldeans had become idolatrous, yet it is affirmed by Berosus, that originally they "believed in God, the Lord and parent of all, by whose providence the world is governed." They took the lead in the cultivating of the science of the heavenly bodies, to which their level country was favorable. But whatever may have been their improvement of this description, it did not serve as a corrective of that frailty of human nature which seduces to creature worship.

The next neighbors to the Chaldeans were the Persians, who must have begun with a theology the same with that of the other. It is remarked by Dr. Hyde, a diligent inquirer into the records of antiquity, that the Persians were "strict professors of the true religion, although they gradually corrupted it, by introducing novelties and fancies into their faith and practice." It took the name of magism, and was associated with what afterward became the prominent tenet of the Manichees, in the affirming of a good and an evil principle, alike in power, and always in contention. Even after the departure of the Persians from their integrity, Herodotus represents them as "thinking it ridiculous to fancy, like the Greeks, that the gods have a human shape, and derive their origin from men."—There is something to the same purpose given by Plutarch, in his life of Themistocles, illustrative of the original worship of the people of Persia.

We may next take the case of the Egyptians. If, as some infer from the narrative of Scripture, they were correct in their theology in the time of Abraham, there must have been a declension from it in the days of Joseph, as appears from the record, "that the Egyptians might not eat bread with the Hebrews, for that were an abomination to the Egyptians." This fact can be accounted for only by the circumstance, that the former fed on animals which the latter worshipped. But there is abundant evidence in their historian, Manetho, that before either of those dates, the Egyptians "worshipped a God who was the creator of all things, a being incorruptible and eternal, without beginning and without parts." Plutarch, in his treatise of Isis and Osiris, testifies that "the end of all the Egyptian rites and mysteries was the knowledge of the first God, who is the Lord of all things, and only intelligible by the mind." Many other authorities might be added, and they are all comprehended in what Shuckford refers to in his connexion between sacred and profane history, as follows:—"If we search the Egyptian antiquities, we may find in their remains as true and noble notions of the Deity as are to be met with in the antiquities of any other people. They were certainly their first principles, and as long as they adhered to those, so long they preserved the knowledge of the true religion. But afterward, when they added speculations of their own, by degrees they corrupted and lost it."

It would be easy to extend the survey to other ancient nations, as the Phenicians, the Syrians, the Arabians, the inhabitants of Judea, and even the Chinese. Concerning all of them, there remain proofs, that however degrading their idolatry, it was a corruption of what their ancestors, in common with those of the Hebrews, brought with them from the wreck of the antediluvian world. If the cause of the preservation of it among this people be inquired into, the difference must be accounted for in its being perpetuated among them by the means of what was believed by them to be a written revelation. The others were seduced from their integrity by the corrupt propensity of the heart of man. This propensity was aided by the introduction of mythology. Originally the fanciful fabrication was designed to be expressive of the manifestations of God in nature, but in time they were elevated to the rank of being gods and goddesses; were worshipped as such, and had their temples and their altars.

It may not be amiss to take notice of the Greeks and of the Romans. Although, in point of antiquity, they are below the nations which have been discoursed of, yet, in the early periods of their respective histories, they are not without some sparks and expiring cinders of the devotion of former times.

In the ages when the literary reputation of Greece was at its height, and when she had her Plato, her Aristotle, and a host of men rich in science, nothing can be more degrading to divine things than the list of her gods and goddesses, whose characters were so fortified by the institutions of state, that the only man (Socrates) who ventured to question their pretensions, paid for his freedom by the forfeit of his life. Yet even among this people there were records which looked back to times antecedent to their philosophy, when they possessed the remains of a pure theology. Eusebius, in his Evangelical Preparation, has transcribed from works since lost, a position so rational as the following—"This exalted being" [God] "is life, counsel and light, which three names express only one and the same power, that drew all things, visible and invisible, out of nothing." Other like sayings have been rescued from the wreck of time, as—"There is one unknown being, exalted above, and prior to all things"—and—"He is the author of all things, even of the ether, and of every thing below the ether"—and—"We will sing that eternal, wise, and all-perfect love, which reduced the chaos into order." Such sayings found no places in the theology of polished Greece; when the general feeling was more in unison with those words of the poet Ovid, where, contemplating the work of the creation, he says, —"Quisquis fuit ille deorum,"—(whichever of the gods it may have been) who did the work.

The sayings referred to, are ascribed to transmission from the early Greeks, as the wisdom of Orpheus, the cultivator of their manners.—This sage was not a native, and must have brought his wise counsels from the East, which carries us back to the days of Noah.

When we pass to the Romans, of whose polish, in their beginning, we can derive no high conceptions, from their having been an assemblage of renegadoes of different cities of Latium, we find them, in theology, far above their posterity, when refined by their intercourse with the Greeks. They had no statues nor images of the Deity in their temples, as is testified by Plutarch in his life of Numa their second king. The same biographer says, they "believed it a crime to represent what is august by what is low, and that we can attain to the knowledge of the Deity by mind only." How far superior is this, to any thing which can be gathered from their stoics or from their academics, when they had become refined from the coarseness, to use an expression of Horace, of the "incompti curii et camilli;" designating the most eminent men in the commonwealth, when they were making its power felt in the subjugation of nations. Such is the little efficiency of philosophy, in leading from the creature to the Creator; and so manifest is the necessity of a revelation from himself, for the accomplishing of the object.

There has been presented a mass of facts, which frown disallowance on every expedient, for the setting up of reason and the light of nature, as dispensing with the aid brought from the discoveries of revelation. Be it that these, when obtained, command the assent of our intellectual faculty; especially as regards the attributes of God, and the obligations to be derived from them for the influencing of the conduct. But the supposition, that they would ever have been acquired by our native vigor, when it is so evident, that being known, they are not only counteracted by our corruptions, but sure to be lost, if severed from the source of information, is as untenable a position as can be proposed to the understanding.

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Reason must be careful to keep all the affections of the soul, as a skilful general does his soldiers, under a constant exercise and strict discipline. For too much rest and liberty will make them grow licentious and mutinous: and when they have once learned to be disobedient, it will be a difficult task to reduce them again under good command.

## CHURCH DOCUMENTS.

### ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF VERMONT.

*Respected and beloved Brethren in Christ—the Clergy and Laity of this Convention:*

We are assembled together on an occasion of no common interest to the feelings of us all. We have only to look back to a time within the memory of some among you, when the Diocese of Vermont was almost a waste, having few traces either of physical or moral cultivation—when not one regular minister of the Church officiated within its borders—when not one organized congregation of worshippers assembled to use the language of her Liturgy—and no man dreamed of beholding on its soil a temple dedicated to the Most High God, according to her rites and usages. A generation has not yet passed away, and behold the change! The wilderness has become settled,—peopled,—fruitful. Its inhabitants have gained a character for energy, sagacity, prudence, sobriety, and uprightness. Education has advanced with rapid pace, and colleges now occupy the ground where fifty years ago the savage hunter pursued his prey. Government and laws have established their salutary dominion; and a capitol worthy of any commonwealth is rising above a fertile valley, which was but lately covered by the forest's shade. Thousands of her citizens, with an enterprise altogether peculiar to our age and country, have already gone to populate the south and west, and many of those who remain may challenge a comparison with any nation, in the stronger and higher qualities of intellectual power. While, on the tide of this vast improvement, the Church has been borne along, until it has become, under the blessed guidance of its Divine Head, a respectable and independent Diocese, complete in its organization, increasing in its resources, and likely, as we trust, to perform its full share in the mighty work of evangelizing the world.

To you, my brethren, who have been for years upon the spot, the progress of this change has probably been so gradual as to pass without any special notice. But my mind has been strongly drawn to consider it, by the circumstances which have, so unexpectedly, placed me in my present situation, and to which you will indulge me while I briefly refer. Induced to leave my residence in Western Pennsylvania, where I had spent many happy and not useless years, by the hope of serving the interests of the Church more effectually in the establishment of a Theological Seminary near Boston, I had scarcely become settled in my new abode before the separation of Vermont from the Eastern Diocese was consummated, and my name was brought forward by some of my ministerial brethren, as worthy to fill the vacant Episcopate. To me this idea presented a copious source of perplexity and hesitation. I was surrounded by kind and partial friends, who used every argument to dissuade me from such a change; and one which was not the least frequent, was founded upon the alleged inferiority of Vermont, to the culture and refinement of Boston. And assuredly, had I considered myself at liberty to decide the matter under the influence of these arguments, by the simple dictates of my feelings or my apparent interest, I should at once have determined to decline. But I was well aware that it was an ecclesiastical question, and ought of right to be settled on ecclesiastical principles, without regard to personal choice or personal feeling. In this aspect of the case, I had but one apology, viz. the Theological Seminary which had first induced me to leave my Pennsylvanian associations; and I conceived that if this could be permanently established by my consenting to remain, it would justify me in deciding positively against the proposal of my Vermont brethren. The experiment was accordingly tried, and failed. No sufficient pledge of support could then be obtained for such an institution; and I saw myself constrained by my views of duty, to give up my new residence within a year, and settle for life in a land where I was a perfect stranger.

I need not say to you, with how deep an interest, under such circumstances, I viewed the spot which was thus unexpectedly marked out for my future labors, with how close an observation I regarded, on my first visit to this state, the natural, the social, the intellectual and the religious characteristics of my future habitation,—with how personal a feeling I perused or listened to its early history, and its rapid advancement,—and with how keen a relish I saw the sterling worth, the diffused intelligence, the refinement and the hospitality of its people, as I passed along! Yes, my brethren; under such circumstances it was to have been expected that the journey of a few weeks should have concentrated the comparisons of a lifetime; and since my residence among you, it gives me pleasure to add, that experience has only confirmed my satisfaction with my lot, and shown me another example of a truth too often forgotten, that the wisdom of God provides for us far better than our own.

You will indulge me in another view of our present assembly, which invests it with more than ordinary interest. You have all, probably, met at other times, under the government of that venerable man, to whose extensive Diocese this state was, until recently, appended. For twenty years you have witnessed his untiring devotion, his apostolic labors, his meek simplicity, and his pure and consistent life and conversation. And while you call to mind his well-known worth of character, and associate with the recollection that hoary head which has grown old in piety and wisdom, you may well feel some solicitude when you look at the comparative inexperience and untried powers of his successor. Nor can I forget, my brethren, that I have been called to this always awfully responsible station, by the kind judgment of those who had no personal opportunity of knowing whom they called,—that before nine years had been spent in the labors of the ministry, I have been summoned to sustain the burden of its highest and most arduous cares,—and that now I stand before a Convention of my Diocese, but slightly known, to fill the place of one who had secured, by the faithful services of so many years, your affection and your confidence.

But although these thoughts and feelings will intrude, it is perhaps best that we should give them no encouragement. The rupture of the pastoral tie, though painful, is yet wholesome for the flock of Christ, if it sends them more surely to the great Bishop and Shepherd of their souls, who is alone worthy of all their devotion. And the assumption of high spiritual duties for which we feel our insufficiency, is not likely to injure the overseers of the fold, if it humbles us before that unchangeable God whose strength is made perfect in our weakness, and without whose

blessing, Paul might plant and Apollos water in vain.

Without dwelling longer, however, on the circumstances which render this, our first independent Convention, a period of peculiar interest, let me turn to those subjects which more specially belong to the duties of our assembly.

And first, in obedience to the 51st Canon of the General Convention, I am bound to lay before you the affairs of the Diocese since the last Convention, the names of the Churches visited, the number of persons confirmed, the candidates for Orders, the changes among the clergy, and all other matters tending to throw light on our ecclesiastical condition.

Having received consecration at the General Convention in New-York, on the 31st of October, together with the Bishops of Kentucky, Ohio, and New-Jersey, I returned to Boston, and without delay, resigned my office of assistant minister of Trinity Church in that city, in pursuance of a notice given some months before, and immediately commenced my arrangements for the removal of my family to Burlington, where I had been previously appointed the Rector to succeed Dr. Chapman. I arrived at Burlington the following week, with the greater part of my family—purchased a house with about 13 acres of ground, and after officiating on Sunday at the court-house, set out the next day on my road to Boston, in order to complete the winding up of my affairs, and remove the remainder of my household. This business was accomplished in a few days, so that I was enabled to return and take up my permanent residence on the 21st day of November, having succeeded, by the blessing of Providence, in making this serious change of location, with a family of 15 souls, in three weeks from the day of my consecration, and in sufficient time to become tolerably settled before the commencement of the winter.

My first Episcopal act was the consecration of the new church at Burlington, by the name of St. Paul's, on the 25th of November, on which occasion I was assisted by my Rev. brethren Mr. Hard of Highgate, Mr. McDonald of Shelburne, and Mr. Crane of Middlebury. The building is a very substantial edifice of stone, in the Gothic style, and affords an uncommon proof of the zeal and liberality of the congregation and of the great acceptableness and good effect of Dr. Chapman's ministry among them. Indeed it was difficult to believe, when beholding such a church, and the numbers and order of the congregation, on that occasion, that the whole was the product of a little more than one year from their first organization. Our best friends could desire nothing more than a future increase which should bear some reasonable proportion with such a beginning.

The next Episcopal act was the confirming twenty-four persons in St. Paul's Church, Burlington, on Sunday, the 23d of December, and five more on the Wednesday following. And after administering the Communion to a number, increased by the addition of twenty-one new names since the commencement of my duties, I set out, according to notices previously given, upon my first visitation, on the evening of Sunday, Dec. 30—the Rev. Mr. McDonald taking me six miles to his parish of Trinity Church, Shelburne, in his sleigh, where I preached to an attentive congregation. From Shelburne we proceeded to Vergennes, where I found some gentlemen very friendly to the Church, and desirous to have the services of a clergyman, and reached Middlebury in time to preach at St. Stephen's Church in the evening. The next day, Tuesday, Jan. 1, 1833, I preached again after an interesting baptism of a married lady by Mr. Crane, the Rector; and after sermon, I administered confirmation to eleven persons.

Immediately after these services, I was obliged to set out for Christ Church, Bethel, 36 miles across the mountain, where I arrived late, under the kind care of Mr. Gleason, the Warden of that parish; the Rector, Mr. Sabine, being from home, and not knowing of my coming. The following day, Wednesday, Jan. 2, I preached morning and afternoon to a respectable congregation, and set out with the Rev. Mr. Parker, and two gentlemen of his vestry, for St. James' Church, Woodstock.

On Thursday, Jan. 3, I preached in the afternoon, and confirmed three persons. In the evening I preached again to a much more numerous congregation, and had the pleasure of meeting at the house of the Rector, a large company of the parishioners, who spoke with much interest of the Rev. Mr. Clap, their former minister, and with great thankfulness of their satisfaction in having such a loss so soon and so happily supplied.

Friday, the 4th January, I left Woodstock in company with Rev. Mr. Horton, of Windsor,—Mr. Parker and several members of his parish kindly accompanying us to Hartland.—Here we had service, and I preached to a much larger congregation than we had anticipated. This parish is much in want of ministerial services. Our party, still accompanied by our friends from Woodstock, proceeded from Hartland to Windsor, where we arrived at St. Paul's Church in time for service at half past 2 o'clock. I preached and confirmed six persons, and in the evening I preached a second time, and spent an interesting hour afterwards at the house of Mr. Horton, in conversing with a number of his parishioners.

Saturday, Jan. 5. Rev. Mr. Barker, lately engaged to officiate at Perkinsville, having come to Windsor in order to bring me on my way, I left Windsor with him, and arrived at Perkinsville, where I preached in the evening to a respectable congregation. The church edifices both here and at Hartland, are union buildings, erected at the expense of several different denominations, but it is hoped that terms may finally be amicably agreed on, so as to avoid those unpleasant collisions which too commonly attend such arrangements.

The following morning, Sunday, the 6th January, I was conveyed to Springfield in time for morning service at the Methodist meeting-house, which was kindly granted for the occasion. The congregation was very large and attentive. We were shown the edifice which was nearly completed for a church, and found it a spacious and remarkably handsome building. Rev. Mr. Barker was engaged to preach there part of his time, and I have since understood that the building was completed and opened for divine service. But here also, there is a union of several denominations, the result of which is not yet ascertained.

At Springfield, the Rev. Mr. Chase, of Emmanuel Church, Bellows Falls, with two gentlemen of his vestry, met me, and it was thought expedient that I should proceed with them forthwith, because the Connecticut river, in consequence of the thaw, was rising, and they doubted whether travelling would be safe after night. Being obliged on this account, to leave our friends at Springfield without preaching a second time, we proceeded to Bellows Falls, and I arrived in time to preach at night to an interesting and attentive congregation.

Monday, Jan. 7, according to appointment, I preached in the afternoon, and confirmed twenty-two persons. The recent additions to the church edifice here, had been arranged with excellent taste, and every thing was conducted in a highly gratifying manner.

The following morning, Mr. Chase accompanied me to Brattleborough, and from thence to Guilford, where I preached the next day, Wednesday, the 9th, in Christ Church, to a very respectable congregation, and confirmed ten persons—nine in the morning and one in the afternoon, who had been previously prepared, but had arrived too late for the first service. The same night I returned to Brattleborough, in company with Mr. Pierson, with whose services the congregation appeared much gratified.

Thursday, Jan. 10, I set out at 1 A. M. in the stage with Mr. Pierson, for Bennington. But after 13 miles over a very rough road, the axletree of the stage broke, which overturned it, with seven passengers. None were hurt except Mr. Pierson, whom I strongly urged to return home by the first stage, because, being somewhat bruised by the fall, and his health not firm at best, he needed rest and care. Proceeding alone, therefore, I arrived at Bennington, and was most hospitably received by our friends there, who have not yet organized themselves into a Church, but are anxious to do so, as soon as they can procure the services of a minister. Here I was met by Rev. Mr. Perkins, of Arlington, and some of his parish, and after preaching the next day, Friday, in the Congregational meeting-house, which was very kindly granted to us for the occasion, I proceeded to Arlington in time to lecture to the congregation in the commodious lecture-room of the parish, and preached in their beautiful church the following afternoon, and again at night.

Sunday, the 13th January, I preached in the morning at Arlington, and confirmed eight persons, and proceeded with Mr. Perkins to Zion Church, Manchester, where I preached and confirmed eight persons more, and at night I lectured by special request of Rev. Mr. Bronson, the Rector, to a moderate, but respectable congregation.

Monday, Jan. 14, set out with Mr. Bronson for Pawlet, where I preached in the afternoon at the Methodist meeting-house, which is used part of the time by our congregation there. They are under the care of Rev. Mr. Hubbard, who belongs to the Diocese of New-York, and resides in Granville, having charge of both the parishes of Wells and Pawlet, in this Diocese. It is much to be desired that these parishes could have a house of worship of their own.

Tuesday, Jan. 15, I proceeded with Mr. Bronson to Wells, where I preached in a union building. Mr. Hubbard was accompanied by several of our friends from Granville, who showed by their zeal, that the unity of the Church is not affected by the bounds of dioceses. In the afternoon, we progressed as far as St. John's Church, Poultney, where we found the Rev. Mr. Bingham expecting us. This gentleman is also attached to New-York, and resides at Hampton, but has charge of the parish at Poultney, which has made very great and praiseworthy efforts, under his care, to erect and complete a very handsome and commodious parish church in the Gothic style, which I examined the following day with great satisfaction.

Wednesday, Jan. 16, Rev. Mr. Hubbard, with several of his congregation, attended from Granville, and we proceeded to consecrate the new building by the name of St. John's Church, Poultney. The Rector, Mr. Moore, baptized two adults—four were confirmed, and the communion was administered to about sixty persons. The congregation was very full, and it was a highly interesting day. In the afternoon I proceeded with a gentleman of Poultney to Castleton, where there appears to be a call for the services of the Church; and from thence I went in the stage to Rutland, where I was sorry to find Rev. Mr. Hicks, the minister of the parish, seriously indisposed.

Thursday, Jan. 17, I preached in the evening at the court-house, and the following day, Friday, I preached again to a large and attentive congregation, and confirmed eleven persons. In the afternoon I proceeded, under the kind care of a gentlemen of the congregation, to Middlebury—from whence I reached home the next day, and officiated in my own parish on Sunday.

Monday, Jan. 21, I set out, according to appointment, for St. Albans, where I preached in the evening at Union Church, and confirmed six—the Rector, Mr. Nash, reading prayers. The following day, Mr. Nash, together with the Rev. Mr. Peck, and some of our friends of St. Albans, accompanied me to Highgate, where I preached; but owing to some unforeseen accident, the Rev. Mr. Hard had not received the notice sent to him, and was not at home. This was a disappointment to many, as he had a number expecting confirmation. Returning to St. Albans, I preached again at night.

Wednesday, 23d January, we proceeded to Fairfield, where I preached and confirmed five persons, whom Mr. Nash was sufficiently acquainted with to present, as this Church has unhappily been for some time destitute of regular ministerial services. In the afternoon we proceeded to Sheldon, the other of Mr. Hard's parishes, where I preached to a respectable congregation; but here also Mr. Hard's want of notice prevented his presence and the confirmation of his candidates. All I could do under those circumstances, was to promise that I would make them another visit before the Convention. We proceeded 12 miles further the same evening to Berkshire, one of the parishes of the Rev. Mr. Peck.

Thursday, 24th January, we proceeded to the Church at Berkshire, where I preached and confirmed fourteen persons. The congregation was very large, and the services were highly interesting. In the afternoon we rode to Montgomery, another of Mr. Peck's parishes, where I preached in the school-house, and confirmed six persons. The house was crowded, and the congregation much engaged. There is a frame church erected here, but not yet finished. It is much to be desired that they may be enabled to complete it during the present season.

We returned the same night to Berkshire, and on Friday, the 25th of January, we set out for Enosburgh, where Mr. Peck also officiates. Here I preached in the Congregational meeting-house to a respectable, though not large congregation, and immediately after the service, Mr. Nash and myself leaving the meeting-house, were thrown out of the wagon, and somewhat bruised. The fall was of such a nature, in cold weather and on hard frozen ground, as might well have been expected to produce the most serious consequences to our limbs if not to our lives. But by the preserving providence of our merciful God, we were neither of us hurt dangerously—enough only to excite our gratitude, and remind us of our dependence on our Divine Protector. We arrived the same evening at St. Albans, which I left the next day for my home, feeling more than commonly indebted to the kindness of Mr. Nash, who devoted the whole week to this branch of my visitation, and, together with Mr. Peck, rendered me every attention.

Thus was completed my first visit to the whole Diocese, in every part of which I was received with the utmost cordiality. The zeal and hospitality manifested throughout was such, that it would be invidious to particularize.

(*To be continued.*)

How wretchedly disposed is the heart of man toward God! In prosperity, it is apt to be full of neglect, in adversity, of repining; and as for love and obedience, they may crowd in, when the other two think fit to make room for them.

## COMMUNICATIONS.

For the Churchman.

### COLERIDGE AND HIS PRINCIPLES.

Mr. Editor,—Your correspondent M. ascribed a certain class of injurious effects to what has been called "Coleridge philosophy." For proof he appealed to the neology of Germany, as the effect of Kant and Co.'s philosophy; saying Mr. C. had adopted Kant, &c. as his master. To which I replied, it does not follow, inasmuch as Mr. C. speaks of having drawn his *principles* from other sources. To which it is answered, very true. But then, Heraclitus and Bruno, the one of whom was a heathen, and the other an atheist, according to Addison; or a pantheist, according to M., are quite as bad men as Kant. There is this difference, however; if you wish to excite prejudice against a man, just call him a follower of Kant, Fichte, &c., and there is a class of readers who will *guess* they know what you mean, even as little children will *guess* they know what the nursery-maid means by the Great Black Ghost, with great horns and long tail, which will catch them if they stray into a dark place; *e. g.* where Mr. C. leads. If you speak of Heraclitus and Bruno, there are not many who will be so credulous as to think that Mr. C. intends to make them pagans or atheists, and who will, therefore, ask, what are the principles promulgated by them? And if they ask for the principles, they may find them as harmless as M. does, when he implies that there is no "process, either of reason or Scripture, by which the truth" of one of their most fundamental positions "may be tried." So that, after all, the terrible consequence of which he speaks, as the effect of "Coleridge philosophy," may result from the truth; or, they may indeed adopt them as, in another place, M. does himself. The distinction between "the absolute" and the "relative," "the reason" and "the understanding," which C. thinks he borrowed from the old heathen, came not from him, nor from any other writer, but from the workings of his own deeply reflective mind. It is and has been "a principle common to all lofty thinkers, from the days of Plato until now, who have ever recognised in their knowledge something which is not mutable." * * * *

I neither said, nor implied, that M. was a believer in Locke's philosophy; but I did say, that the charge of infidelity might as well be made against Mr. L.'s philosophy as against another. And on the commonly received interpretation of Mr. Locke, such as Paley adopts, Newton, whom M. classes with Locke, will be found charging L. with having destroyed the very foundation of morality!

But it is asked of me, to "show any standard by which the truth or falseness of such spiritual philosophy (as C.'s) is to be tried, better than its influence on the minds and character of those who receive it." That is for those to do, who assert that "his *system leads* into all the danger of spiritual self-delusion." A man who makes this assertion, in the shape of a defensible proposition, understands, or supposes himself to understand the system, as a system, independent of its influences on other minds, which may be there strangely modified. But we are willing to hear M. on his own ground. What evil thing have those done who have read, or "received" Mr. C.'s writings? What is the seed-sin that has sprung up within them? Are they "atheists," "infidels," or "fanatics?" M. has not told us of a single "influence," that has actually sprung from "this philosophy," "on the minds and character of those that have received it!" He has made insinuations against Mr. C.'s personal character, and that is all that he has given us of the influence of his philosophy on those "who receive it." Mr. C. distinctly claims to have been the first that gave a definition of Jacobinism to the British *public*, not to the ministers, in such a way as united them on *moral principle*, in the long war against Bonaparte. He claims to have led the way in presenting before the public, political subjects in the light of moral principles, as the only sure light to guide the country in her peril. And so well did he succeed, that C. J. Fox, on one occasion, ascribed the whole war to the Morning Post, then edited by Mr. C. This is one item by which M. may try the influence of the "Coleridge philosophy."

"A transcendental philosophy was the starting point in the career of blood" in the French revolution, says M. It may be so; though I had supposed, and do still suppose, exactly the contrary. Dugald Stewart says, that "Locke's account of the origin of our ideas served as a ground-work for the whole metaphysical philosophy of the French *Encyclopédie*." I had supposed the French revolution took its rise in a philosophy, that so founded itself in sensuous evidence, as to assert death to be an eternal sleep, and man to be but a superior brute; and which held "spiritual philosophy" to be fit only for priests or madmen. But, be that as it may, Mr. C.'s *philosophy* led him to oppose, with head and heart, the fanaticism of the period; and belonging to the opposition in England, he threw a hawser round the rock of moral principle, in the nation, which did no small service in saving its democracy from being drawn into the political maelstroom of that day. This may be taken as another item, showing the influence of "the Coleridge philosophy." And one may ask, whether its tendency is, as M. implies, through quietism into the most ungovernable fanaticism?

Of the ministry with Lord Liverpool at its head, and Mr. George Canning among its office-bearers, a distinguished politician of this country, the mention of whose name would give this communication an importance that it might otherwise seek in vain, said, "It combined more moral principle than probably ever before surrounded the British throne." And for wide-reaching views, sustained by the purest and freest principles, and combining all that inspired confidence in the lovers of true freedom, that administration, and the one following, with Mr. Canning at its head, have been the administrations of our wisest statesmen. And yet, Lord Liverpool and Mr. Canning were content, not unfrequently, to go and drink of the "maddening draught of enthusiasm," that flowed out from the "reveries" of this "dreaming enthusiast," even in the day of their prosperity, and of his retirement.

Your correspondent M. has been pleased to stigmatize Mr. C. as "a dreamer, and one who has been so *through life*;" and this as the result of his philosophy. His "philosophy has made him a dreaming enthusiast." The first proof is found in his dreaming that political perfection might be realized on the banks of the Susquehannah. Yes; that was a youthful dream. There have been several such. One Plato dreamed in the same manner, and told his dream under the name of "a republic." One Sir Philip Sidney dreamed in like manner, and told us of it in "the Arcadia." We have all heard of the "Utopia," and of the "Oceana." Dreams! dreams!! * * * *

The second proof is, that Mr. C. dreamed of domestic happiness. But we are told, Mr. C.'s philosophy would not suffer him to bear and forbear, and, therefore, the "duties of a husband and a father were rudely severed and hastily abandoned." Why did not M. enlighten our ignorance by telling us what principles in Mr. C.'s "contemplative philosophy," either taught him or permitted him to destroy natural affection, and to become "implacable and unmerciful?" M. is said to have the "benefit of a personal acquaintance" with Mr. C. If, then, he will give us an accurate account of Mr. C.'s family trials, with a just apportionment of blame to *whom it really belongs*, even though he has come self-willed upon the stand to testify against the domestic character of a man, on the question of his philosophy, we shall be glad to see it, so far as it may illustrate learning, philosophy, or religion. * * * *

The third proof that Mr. C. is a "dreaming enthusiast" is, that he has been a "confirmed opium eater." What does M. *intend* to say by this? That Mr. C.'s philosophy is a dream, the result of eating opium: or that those who "receive" the philosophy will become opium eaters, or will dream like opium eaters? or that Mr. C. is a man not worthy of respect, and his writings not worthy to be read? No, surely. He does not call in question his "genius," his "learning," his "piety," his "spiritual fervor;" and he says that more "original and searching thoughts may be gathered from him, than from almost any other living writer." A few others might take opium to advantage if it would have such effects on them. But what was intended by the charge? Ibrahim of Egypt is, doubtless, a "confirmed opium eater," and so was him of Yanina; and so have been other men of eminence. What is the charge intended to prove concerning Mr. C.? Whatever the habit may have been in him, it did not prevent the British government from committing to his hands a delicate and responsible trust during his residence in Malta, and from offering to make them permanent in some form.

Mr. Editor, I am no apologist for Mr. C.'s personal character. I am no defender of his philosophy. Scholars may think as they please about them. In common with M. I have found "original and searching thoughts" in his writings, and am ready to manifest my respect by asking of those that would speak evil of him, a reason that will bear the light. I confess I do not wish, and other readers of your valuable paper will agree with me, to have my ignorance assumed as the ground of exciting my fears, and then a catalogue of great or little names introduced as ghosts to make the matter more appalling. M., by stating that fearful consequences are attached to Mr. C.'s writings, and introducing great names to prove it, without showing the *seminal* premises from which the evil is to flow, has attempted to do this.

I very cordially agree with M. in saying, "Let the only names heard among us, as spiritual teachers of high authority, be those of Christ and his apostles." I will join in putting Coleridge, or Kant, or Locke, out of the synagogue, whenever they shall be found usurping authority there, or for any other good and sufficient reason.

What M. calls "a slur" is founded in a misapprehension of my meaning.

Z.

### AN APPEAL

*To the Members of the Protestant Episcopal Church in the Diocese of New-York.*

There never was a period in the history of the Protestant Episcopal Church in these United States, when a brighter prospect opened to the view, or a more abundant harvest whitened upon the field of Christian exertion. The laborers, indeed, are few when compared to the work; but the great Head of the Church, in answer, as we trust, to many an ardent prayer, "Thy kingdom come," is inspiring many a heart with holy purposes of dedication to the self-denying office of the Christian ministry; practically exhibiting in them all an imitation of Him who "made himself of no reputation," and who declares it an evidence of our love to him when we obey one of his last injunctions, "Feed my sheep,"—"Feed my lambs." Members of the Church, for which this Divine Bishop gave himself an offering that he might redeem us to God! will you allow the reproach, that some of the few faithful laborers, now toiling in the remote settlements of our wide-spreading diocese, shall no longer receive the small stipend which our Missionary Society has afforded them? Must the Missionary Board say to some of them, "We cannot prevail on our brethren, who are richly furnished with the means—we cannot, by any motives, persuade them to assist us in sustaining your devoted and important services?" The time has *now* come when these questions call for a reply. The Treasurer of the Education and Missionary Board, B. M. Brown, Esq., as by a statement which recently appeared in this paper, is in advance about *nine hundred dollars!* at the end of this present quarter. At this very juncture three important stations claim our aid as indispensably requisite. The Board feel the reputation of the Church, her essential interests, concerned, that these stations should be sustained; and, therefore, trusting in that God "from whom all holy desires, all good counsels, and all just works do proceed;" who has promised to be with his Church "even unto the end of the world;" who has also assured us, "I will never leave thee nor forsake thee;" relying also on the zeal and liberality of their brethren, that they will give them *substantial* encouragement to proceed; they have added these to their former responsibilities. Shall daily speculations command thousands of dollars—nay, many of them millions—and our Church—yes, our best hope, for ever ask in vain for a *few hundred?* Will any resign the cause of evangelical truth and primitive order to the scoffs of the infidel, or to the jests of the profane? Shall we admit that Episcopalians, among all the various religious communities in our country, are the only people who *cannot* or *will* not, sustain their missions? Is our Church the very *poorest* of all? The time has come when these questions speak so loudly to those who are abundantly able to answer them—yes, *effectively* answer them, that a fearful responsibility is about to be decided; and the result of that decision registered before the high tribunal of divine equity, where it must appear invested with the attribute of eternity, in the unchangeable favor or displeasure of the Judge of quick and dead. Reader! how does your conscience reply to this last voice of importunity? Hast thou done thy best?

One of the Board.

THE CHURCHMAN.

SATURDAY, AUGUST 3, 1833.

### EPISCOPAL VISITATION OF NEW-YORK.

Circumstances entirely beyond his control have, until within a few days, prevented Bishop Onderdonk from determining upon the route of his proposed summer visitation. The consequent curtailment of the period which he has to allot to it, has rendered it necessary for him to limit his appointments, almost exclusively, to parishes in which the consecration of churches, or ordinations, are expected, and to those which were disappointed, the last year, on account of the sudden interruption of his visitation. This he the less regrets, as, with but two or three exceptions, all the parishes in the Diocese have been visited within a little more than two years. A desire to be present at the commencement of Geneva College, leads to the beginning of the appointments for this visitation, after the consecration of a church in Greene county, in that section of the State. The appointments are as follow:—

9th Sunday after Trinity, August 4, Cairo, Greene county; Thursday, 8, Geneva; 9, Lyons;—10th Sunday after Trinity, 11, Centrefield; Tuesday, 13, St. Luke's, Rochester; 14, St. Paul's, Rochester; 15, Le Roy; 16, Batavia;—11th Sunday after Trinity, 18, Lockport; Thursday, 22, Westfield;—12th Sunday after Trinity, 25, Hunt's Hollow; Tuesday, 27, Hammond's Port; 28, Catlin; 29, Hector; 30, Ithaca;—13th Sunday after Trinity, September 1, Auburn; 2, Marcellus; 3, Geddes; 4, Constantia; 5, Perryville; 6, Jamesville; 7, Pompey;—14th Sunday after Trinity, 8, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield;—15th Sunday after Trinity, 15, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

Deacons desiring Priests' Orders, at any place named above, and who have not yet discharged that duty, will do well to have their canonical testimonial forwarded, without delay, to the Standing Committee, with a request that they may be immediately acted upon, and the certificate of the Committee sent forthwith to the applicant, at his parish, where the Bishop may receive it, on his arrival. All needful information in the premises may be derived from sections 2 and 5, of the 15th Canon of the General Convention of 1832. The candidates for Priests' Orders are also expected to secure the required attendance of at least two Presbyters at their examination and ordination.

To Correspondents.—"Z." will perceive that we have stricken from his article three or four clauses, that we believe would have met the same fate at his hands in a revisal.

Two or three favors are under consideration.

The Article on the origin of religious knowledge, on our first page, will be found to repay an attentive perusal. The initials point out as its author one whose name alone is enough to gain such perusal for any of the ripe fruits of his still vigorous intellect.

Bishop Hobart's Monument at Auburn.—Our readers will participate in the gratification with which we learn from the following article that the testimonial of regard to our late Diocesan, provided for by the Convention immediately following his decease, is at last erected. It is fit that the gratitude which the Church in New-York owes, under God, to her lamented Hobart, should have some enduring form of expression; and we are glad that the location for such a testimonial has been selected in a retired and central spot. Every Episcopalian of the Diocese, we are sure, would feel proud to claim a share in the neat and elegant, but modest and comparatively unexpensive monument which has been placed there. Some may need to be reminded that a contribution, proportioned to their means and disposition, is yet necessary to give them such a claim.

*Monument to Bishop Hobart.*—We had, the last week, the satisfaction of seeing this tribute to the memory of one of the greatest and best of men, placed in the niche prepared for it in the wall of St. Peter's Church, in this village. The church itself, of which a description will be given another day, is a suitable edifice for the reception of such a monument.

The niche is on the right side of the pulpit, which occupies the precise spot upon which the lamented prelate stood when he pronounced his last sermon. The whole monument is 5 feet 10 inches high, and consists of a sarcophagus with appropriate reliefs. The following is the inscription.

Sacred to the memory of
The Right Rev. Father in God,
JOHN HENRY HOBART, S. T. D.;
Bishop of the Protestant Episcopal Church in the State of New-York;
who, after a short but severe indisposition,
brought on by unsparing devotion to the labors of his station,
and borne with the fortitude and resignation which became it;
yielded up his spirit in this village
while engaged in the visitation of his Diocese,
and having performed his last act of official duty in this Church.
THIS MONUMENT
Erected in pursuance of a resolution of the Diocesan Convention,
by the voluntary contributions
of members of the Church throughout the State,
aims not so much to portray the character,
or commemorate the worth
of the exemplary and gifted man, the learned divine,
the faithful pastor, the indefatigable and zealous prelate,
and the sincere and pious Christian,
as to record the affectionate veneration in which his memory is held,
by the numerous individuals to whom he was known in life,
and by the still greater number who lamented him in death.
BORN, SEPTEMBER 14, 1775;
DIED, SEPTEMBER 12, 1830;
In the 32d year of his ministry, and 20th of his Episcopate.

The cap immediately above the inscription is in a style of neat and elegant workmanship. The bust of the Bishop, which surmounts the whole, and which is formed of fine statuary marble, presents a most perfect and admirable likeness of the Prelate. The design and execution were by Mr. John Frazee, of the city of New-York, and none can examine this likeness of the lamented subject, without admitting the skill of the artist.—(*Aub.*) *Gospel Messenger*.

We were not aware that the following notice would be furnished for insertion when the foregoing article was penned:—nevertheless, let it stand!

### BISHOP HOBART'S MONUMENT.

The subscriber, chairman of the Committee of the Convention on the subject of the erection, by the Diocese, of a monument to the memory of Bishop Hobart, in St. Peter's Church, Auburn, takes this opportunity of stating that the monument is completed, and has been erected in said Church. Not one half of the cost, however, has been yet provided for. Justice to the artist, respect for the Convention, and every correct and Christian feeling in reference to the character and claims of the great and good man to whose memory the Diocese would pay this honor, require that there be no further delay. The many parishes which have not yet made their contributions are earnestly requested to remit them, *without delay*, to Morris Robinson, Esq., cashier of the U. S. Branch Bank, New-York, who is authorized to receive the same, and settle with the artist.

Benj. T. Onderdonk.

*New-York, July* 30, 1833.

The Editor of the Auburn Gospel Messenger is requested to insert the above.

English Church Reform.—For some months past, this topic has occupied large portions of the English periodicals of all descriptions, and has been not unfrequently brought before the readers of newspapers and magazines in our country.

The general feeling here, is that of exultation in the prospect of a change which, for very different reasons, perhaps, all classes deem desirable.

That such change must take place, is universally admitted, not only here, where, without much knowledge in the premises, men believe what they wish, but in England, where a large and influential class of the community is set against the event, which it nevertheless dares not hope to avert entirely. As might be expected, there is in that country a great variety of opinions as to the degree of change which, under present circumstances, is expedient.

Infidels, open enemies to all religion, professors of those loose modifications of Christian belief which arrogate to themselves the exclusive appropriation of the name *rational*, and no small proportion of the Papists of the United Kingdom, are anxiously endeavoring to effect a complete subversion of the Established Church, regarding it as a principal stay of Protestant Christianity, which, once removed, the whole edifice will

'nod from high, and totter to its fall.'

If an utter overthrow cannot be accomplished, their efforts will be directed to the support and extension of any measures that may be adopted, on the assumption that every departure from existing arrangement will be so much loss to the cause against which they are arrayed.

Others among the English and Irish Papists are equally zealous in the warfare against the present Establishment, in the ill-concealed hope of being able, at no very distant period, to substitute another, having for its head the Bishop of Rome, instead of the King of England.

Of the Dissenters, some, though hardly a majority, are determinately hostile to the Established Church, on account of its distinctive features as a religious denomination. Prejudices against Episcopacy and the Church forms, in some instances almost amounting to rancorous hatred, make it a duty, in their view, to use every effort for the extirpation of such abominations. Of course the system by which they are recognised as the law of the land is a first and continual object of attack.

Others, and we believe they form the larger proportion of the dissenting interest, entertain but little hostility to the Protestant Episcopal Church as a religious denomination; freely acknowledging it to be the possessor of many excellencies, and, though differing from themselves on many points, yet involved in no fundamental error: but they are conscientiously set against all establishments, as unchristian inventions of human policy, and will be satisfied with nothing less than an entire severance of the civil government and legislation from every religious sect, and the restitution of equality in all respects, and perfect independence, to every form of belief. The Eclectic Review is an able, and generally very honorable, advocate of their views.

With these harmonize a small minority of members of the Church of England; many of whom are among the warmest maintainers of its distinctive character and claims as a true and pure branch of the Catholic Church of Christ, but consider its alliance with the state as a dangerous and unwarrantable barter of spiritual pretensions for civil privileges and immunities. The able author of 'Letters on the Church, by an Episcopalian' (which the Dublin Christian Examiner attributes with much confidence to Archbishop Whately) may be considered as the representative of this class.

There are not a few Dissenters, however, who are in favor of the preservation of an Established Church, on grounds of expediency, and are willing to concede that rank, in England, to the Episcopal Church, on account of its prior claims and superior numbers. They would make great alterations in the character and condition of the Establishment, and in its relation to other Christian bodies: but, with such modifications, believe its maintenance necessary to the welfare of the nation at large, and even of rival denominations. Chalmers, himself the member of an Established Church, has done much toward strengthening and diffusing such an opinion among English non-Episcopalians, by his work on Ecclesiastical Endowments. If we do not misunderstand the anonymous historian of Enthusiasm, (or if he does not contradict himself,) he is inclined to the same views.

Between this class of Dissenters and a large body of Churchmen there is little or no difference in opinion. Nearly all that portion of the Established Church which may be considered as represented by the Christian Observer, Christian Guardian, London Record, and Dublin

Christian Examiner, own the need of great changes in the organization of the Establishment; while they strenuously contend for its support, but on the various grounds, some of necessity, some of expediency, and some of right These are busy in presenting objections to the existing state of things, specifying abuses which need correction, and proposing modifications of the present system of support, of government, and even of worship, of the Church. There is unfortunately, little concert and agreement among them, although their numerous publications evince more industry than is manifested by any other class. Could they agree among themselves *what* abuses should be removed, and *what* alterations made, it seems likely, from present appearances, that their views would ultimately prevail.

These reformers are in no good odor with a smaller, but not less zealous, and more united, and probably much more powerful body of Churchmen, who acknowledge the expediency of some alterations, partly in deference to public opinion, partly on the ground that the Establishment, as a human system, cannot be otherwise than susceptible of improvement,—but either deny the existence of any gross evils under the present system, or else attribute them to the mismanagement of the civil rulers. They cry out against the detectors of abuses, and proposers of reforms, as traitors or rash innovators; and maintain that far greater evils will result from attempts to remove the supposed abuses, or introduce the projected reformations, than any now experienced. There are among them men eminent for piety and talents, sincere and zealous advocates of Christian truth in its purity, and staunch maintainers of the spiritual claims of the Church. But there are also many who do injury to the cause they have espoused by evident manifestations of a worldly spirit, and zeal for the externals rather than the pith and marrow of religion. There are shades of opinion among them, too, though less numerous and less strongly marked than those in the preceding class; for while some betray an evident desire, though without hope of success, to prevent *any* innovation, others are free in the profession that in many respects accommodations to altered times and circumstances may be effected, with great prospect of beneficial result. The Critic, Christian Remembrancer, British Magazine, and Blackwood's Magazine, maintain the opinions of this class.

The Convocation is clamorously called for by many of these defenders of the Establishment, and represented as almost the only feasible remedy for any existing evils. The liberties of the Church, they say, with some show of reason, are infringed so long as that body is kept mute and inactive, as it has been for more than a century. Were it permitted to sit and legislate for the Church, subject, of course, to the approval of the King and Parliament, discipline might be restored, abuses removed, and the regulations of the Church kept in a state of due adjustment to the circumstances of the times.

The Convocations of England and Ireland are conventions formed of delegates from the clergy sitting as a lower house, and the whole bench of bishops as an upper house, in each. Their business was formerly to tax the clergy for the support of the state, to originate and discuss ecclesiastical laws, to regulate matters of faith and practice, (in both these last particulars subject to the King and Parliament,) and to present to the civil government or legislature any propositions, statements, remonstrances, or advice, which they might deem of concernment to the well-being of the Church of England, or to the interests of religion. Of these privileges, that of self-taxation was relinquished by the clergy, because it was found onerous; and the present petitioners for convocations have no anxiety to recover a right which might be dearly purchased. It is on account of the other functions of a convocation that they are anxious for its restitution. It might operate as a check on the ministry, who would be unwilling to hazard interference with the Establishment, when a competent and interested body would always be at hand to subject them to severe scrutiny. The remonstrances, too, of a dignified body, could not be without some weight, in case of attempts at encroachment; and though the Convocation could not legislate, its preparation of measures for the consideration of Parliament might have no slight tendency to modify the proceedings of that body.

But after all, the Convocation would be a very imperfect representation of the Church, as a scriptural body, a very feeble defence of the Establishment against determined and strong assailants, and a very unacceptable court of appeal to the great majority of the claimants for reform. The evil, esteemed radical by so large a proportion among them, of the *secularization* of the Church, would be rather increased than diminished by its restoration, in its former constitution, and under its former restrictions.

One fallacy, in our opinion, pervades most of the multifarious productions of the advocates of the Establishment as it is. They confound the *Church* and the *clergy*. The privileges, rights, maintenance and standing of the latter are represented as sacred, because they belong to the *Church*, and the Church is divine in origin and end. But who constitute the Church? Not, surely, they alone who minister at her altars! Whose good is sought by provisions for the maintenance of public worship, and the inculcation of Christian truth? Not, surely, that of the individuals who are to be the agents in carrying those provisions into effect! The millions who need a Saviour, and for whom the word and ordinances were given by their Redeemer, are the party concerned in the question, whether certain sums of money, buildings, real estates, and rents, designed to secure for them the possession of that word and ordinances are turned to good account. Now it does not seem that either Parliament or Convocation can properly decide this question, or justifiably interfere. What we republicans would call *a convention*, chosen from all parties and classes, regard had only to proportion of numbers, might with propriety discuss and settle it. Then, should the result be, as it possibly would, the dissolution of the present Establishment, and the apportionment of its endowments among all the rival denominations, things would fall into a position very much the same as that they are in here; each denomination would have its own internal organization, its own laws, its own responsibilities, and all would be in spiritual matters alike independent, in secular matters alike subject to the state.

But this cannot be anticipated; and it is folly to speculate on improbabilities. Some change, however, as we began with saying, will take place in the situation and constitution of the Church of England. What is it likely to be? Probably not—at least not yet—its disruption from the state. Certainly, the removal of some of the chief peculiarities complained against as grievances. The remuneration of its ministry by the levying of tithes on property and produce; the connexion of a temporal peerage with the spiritual office of bishop; the permission of pluralities and commendams, or the occupation of two or more ministerial charges, and receipt of compensation for the same, by a single individual; the excessive disproportion between the remuneration of different offices, even in the same grade of the ministry; and the evils attendant on lay-patronage, and translations of bishops; are the most prominent among these—those, at least, against which animadversion is most directed. They will, no doubt, receive more or less attention, and, not unlikely, all, in great measure, be done away. But there are other points, no less important, which awaken full as much interest in the *true* friends of the Church, *as it is a Church*; yet, because they come less in contact with the worldly views and motives of the worldly men who will have the settlement of this question, are not likely to receive any proportionable share of their attention. The administration of the government of the Church by its bishops, almost single-handed, and the legislation for its spiritual interests by Parliament, a secular body chosen with reference to the discharge of totally different functions, are great evils, and acknowledged to be such by many among the writers on Church reform. They propose systems of representation more or less similar to that of our Church, for parishes, dioceses, and the whole nation. This would restore the primitive usage of giving the laity a voice in the framing and execution of the regulations by which they are bound. It would create and foster in them an interest in institutions meant for their benefit, and concerning them in all respects equally with the clergy, which cannot exist to any considerable extent under the present system. Yet the proposition is treated as a chimera, and not without reason; what do Grey and Brougham, and Cobbett and O'Connell, care for the spiritual welfare of the Church? Why should they meddle with any thing but its revenues—the *money* consumed for its support?

Again, while the revenues of the present sees are in several instances excessive, and exceedingly unequal, it is indisputable that the functions of their incumbents, though full as unequally distributed, are in every case too great a burthen for a single individual; as is manifest when we reflect that the superintendence of nearly 12,000 clergymen, with at least 9000 parishes, and seven millions of souls, is committed to only twenty-six bishops. An obvious remedy is to divide the present sees and their revenues into a greater number of more equal allotments. Several plans of reform, accordingly, propose this; one, that of the Rev. Mr. Sims, to the extent of making *ninety four* bishoprics, with two or three suffragans to each. The provision of between three and four hundred bishops for a country but one fourth larger than the State of New-York seems, indeed, bountiful; but it is based on correct principles, and perfectly conformable with early practice.

Nevertheless, the probability of any thing of the kind taking effect in England, is extremely slight: if it ever should, the plausibility of the pretence it would afford for paring down the bishops' incomes, and saving something for the State, even when those of 26 should be divided among 94, will no doubt be the inducement.

Theological education is another subject to which the attention of the best friends of the Church of England is directed with painful interest. There is at present no direct, authoritative provision for the training of its ministry. The Universities afford means of study in abundance, it is true, and no inconsiderable portion of assistance even in strictly theological studies: but there is no fixed standard of attainments, no prescribed course of studies, no settled period of preparation, for the ascertainment of *professional* proficiency, as distinguished from mere scholarship. The Dissenters have their Academies, combining the objects and characters of our Colleges and Theological Seminaries; the Papists have their Seminaries: the Establishment alone makes no provision for the sufficiency of its ministry. Many of the bishops and clergy wish this state of things altered: but they can do very little toward the accomplishment of their wishes; the State fetters them: the right of presentation to a benefice is *property*, and the patron has his claim for legal redress if an over-scrupulous bishop, by exacting a course of preliminary studies as a condition of ordination, lessens the value of his bounty to the candidate whom he presents! Legislative enactments must take place, before any uniform standard of theological qualifications essential for admission to Holy Orders can be established: and until that is done, little or no provision for theological education is to be expected.

We have, perhaps, trespassed on the reader's patience by this long essay on foreign affairs. One reason for the procedure is the prevalence of gross mistakes on the subject. The journals of the day in catering for their readers now and then give scraps of *church-news* from Britain, with their own comments, not always correct; the subject being probably one which they have but little studied. The thousands in our country who still know no difference between the *Church of England* and the *Protestant Episcopal Church in the United States*, receive these statements and opinions as indubitable; and hence prejudices, the existence of which fifty years ago is no cause of wonder, are kept alive, and even deepened, to the hinderance of the progress of truth, and the injury of those in whose bosoms they bear sway. The reader who has followed us through these remarks will have perceived that whatever course the *politicians* of Great Britain, (more the pity that *they* should have the decision in their hands!) may choose to take with regard to the concerns of the Episcopal Church in that country, the American Episcopal Church can in no wise be affected by it; that whatever room for improvement there may be in the character and condition of that branch of the Church of CHRIST, it is principally, if not wholly, in points to which ours has none corresponsive; that any view of the present situation of the Church of England affords little ground for its offspring in America to desire the golden but crippling shackles of *establishment*.

We have said nothing of projects of reform in the *Liturgy* of the English Church. Such projects are rife, but there is little probability that they will meet with any attention. The possessions of the Establishment are what the political reformers want: those once wrenched from its grasp, its parsons, turned adrift, may preach and pray after their own liking. It is, however, a somewhat flattering indication of the dispositions of that portion of the members of the Church who are disposed for a revision of its Liturgy, that Miller, the American bookseller in London, has actually published an edition of our Prayer-book, encouraged, no doubt, by a demand growing out of the frequent appeals to its variations from the English book as worthy of imitation.

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PREDESTINARIAN NOTIONS.—A Mr. Fergus, whose work on the Being, Perfections and Government of GOD, republished in Key & Biddle's Christian Library, indicates considerable ability, has had the misfortune to give utterance to the opinion that "Man is at present in a state of trial and discipline, under a system of moral government." For this he is *censured* by the Cincinnati Standard, and an exhibition of *sound* doctrine given, as follows:—

"The Bible exhibits all men as either in a state of salvation, or of condemnation. They were *tried* in Adam, and by his 'offence, judgment came upon all men unto condemnation.' To speak of a condemned culprit being on trial, is supremely absurd. But 'there is now *no* condemnation to them that are in CHRIST JESUS;' he bore the penalty of the broken law, and satisfied justice in their stead. *They* are not on trial; for they are justified through CHRIST, and numbered among the children of GOD; nothing shall separate them from his love, or pluck them out of his Almighty hand."

Except the first clause, which is ambiguous, and among us Anti-Calvinists, (we beg the 'Presbyterian' to observe that *Anti-Calvinists* are not necessarily *Arminians*,) at least, would generally pass for something very different from what the context shows it must import in this paragraph—with the exception of the first clause, the members of this oracular decision look very queerly in apposition with the language of Scripture. See!

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| "They were tried in Adam." | "Every one of us *shall give account of himself* to GOD."—Rom. xiv.<br>"We must all appear before the judgment-seat of CHRIST, that *every one may receive* the things done in his body, *according to that he hath done*, whether it be good or bad." 2 Cor. v. 10. |
| "To speak of a condemned culprit being on trial, is extremely absurd." | "Blessed is the man that endureth temptation: for *when he is tried*, he shall receive the crown of life." James i. 12. |
| "They [who are in CHRIST JESUS] are not on trial." | "You, that were sometime alienated,—yet now hath he reconciled, in the body of his flesh,—to present you holy, and unblamable, and unreprovable in his sight, IF YE CONTINUE in the faith, grounded and settled, *and be not moved away* from the hope of the Gospel." Col. i. 21, 22, 23. |

There is an ambiguity in all the remainder of the paragraph, which prevents its being brought to the same test. We as firmly believe that they who are in CHRIST JESUS "are justified through CHRIST," &c., as the Standard; but we have *our* understanding of those expressions, and the Standard has *its*: they are scriptural phrases, the meaning of which is the very point to be settled; and that meaning, in the construction of the Standard, must be gathered from the portion of the context which is original with that paper. We have given it above, and compared it with plain passages of Scripture. Does the error lie with Mr. Fergus, or his censor?

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THE VERMONT CHRONICLE is continuing its remarks on the nature, ministry and polity of the Church. We shall wait patiently for our turn until they are brought to a close. In the meanwhile, there are a few preliminaries which a late paragraph of the Chronicle gives us occasion to have settled, and which we are not unwilling to discuss, as their satisfactory adjustment may be of use to others beside the Chronicle and ourselves.

The paragraph alluded to runs as follows:—

We like many things about THE CHURCHMAN too well to get angry whenever the Editor——feels very much in earnest, and uses——words. We shall proceed to examine Dr. Chapman's sermons, just as if nothing had happened; and afterward, or meanwhile, if the Churchman says any thing which we think it will be profitable to attend to, we will attend to it.

P. S. The EPISCOPAL WATCHMAN is out upon us too.—The Churchman *gives up* Dr. Chapman's doctrine, as we have stated it, as absurd, and intimates that we have misrepresented it. The Watchman *defends* Dr. Chapman's doctrine, as we have stated it, as correct. Will not these two brethren agree among themselves, so that, if it becomes necessary to answer them, we may answer both at once? It will really be quite an accommodation to us.

On this we have to remark:—1. That assuming, as we are determined to assume, the only object of the Chronicle in making strictures on Dr. Chapman's sermons, and rebutting our replies, to be the inculcation of *the truth* upon its readers, by furnishing them with the means of arriving at a right judgment on the points discussed, that object would be better attained by *laying our statements and remarks*, or at least the substance of them, *in our own language*, before its readers, than by giving its own notions of our meaning. Were the Chronicle and Churchman read by the same persons, the last mode would be justifiable and convenient. As they are not, whatever controversy may be held between us, becomes, by the Chronicle's procedure, like a debate held before an English auditory between a person speaking Latin and another answering in English, and at each response giving the audience his own summary of the antagonist's argument. However fairly disposed, it is scarcely possible that he should enable the audience to form an intelligent decision in the debate. We do not believe, nor did we intimate, that the Chronicle designed to misrepresent Dr. Chapman; still less do we suppose that it intentionally misrepresented our former paragraph on that subject: yet it has done both, doubtless through the natural propensity of a controvertist to take that view of an adversary's reasoning and language which will afford him the readiest victory. The readers of the Chronicle are now informed, on authority which they have reason to respect, that the Churchman '*intimates* that the Chronicle has misrepresented Dr. Chapman's doctrine.' This means that we have 'pointed out' the fact '*not very plainly*,' (see *Johnson*.) If the Chronicle had given our paragraph, its readers might have formed their own judgment whether this was the case, or whether we had *proved* the allegation. Again, the Chronicle says, that we 'give up Dr. Chapman's doctrine.' We were not aware that this was the case: and if our language had appeared in the Chronicle, some of its readers might have thought otherwise. The truth is, we *threw aside* the Chronicle's exposition of Dr. Chapman's doctrine; but 'intimated' that that doctrine, as stated by the original propounder, was 'abundantly' susceptible of defence.

2. We cannot pass unnoticed the Chronicle's insinuation that the late article of the Churchman was penned in ill temper, and couched in unsuitable language. Of the latter part of the accusation, others must judge: of the former HE alone who reads the heart, *can* judge. But it is an ungentle and unworthy resort, which the Chronicle (surely in moments of obliviousness) has tried once or twice before, to prejudice its readers against an adversary who is not permitted to appear before them in his own person, by representing him as of hasty and irritable temperament. We do assure our good friend and brother that our rebuke was administered in mirth rather than anger, and that while we have been not unseldom moved with good feeling toward an honest advocate of many Gospel truths, we have never yet regarded what we think his slips with any other emotion than sorrow that one so often right should not be so always.

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## LITERARY.

*Polynesian Researches, during a Residence of nearly Eight Years in the Society and Sandwich Islands. By* WILLIAM ELLIS. *From the latest London Edition. In Four Volumes.* Vol. I. New-York: Harpers. 12mo. pp. 316.

NOT having read any previous edition of this work, we cannot now speak of *the whole* on the perusal of *one volume only*: but to that volume we can honestly give unqualified approbation, as furnishing just that kind of reading in which a Christian student may unbend, and at once delight his fancy, furnish himself with useful stores of knowledge, and be moved to fresh love and gratitude to his Creator and Redeemer. As a literary production, the work will not rank high; yet it deserves the great praise of simplicity, unaffectedness, and honest warmth of virtuous and tender feeling.

The externals of the book are eminently attractive—binding, (to be designated, we suppose, as *crustaceous*,) paper, typography, are all excellent: a good map, two tolerable steel engravings, and a number of rather inferior wood-cuts, add to its usefulness and beauty—more, however, to the former than to the latter.

*The Life of William Cowper, Esq., compiled from his Correspondence and other authentic sources of Information: containing Remarks on his Writings, and on the Peculiarities of his interesting Character, never before published.* By THOMAS TAYLOR. Philadelphia: Key & Biddle. [Sold by D. Appleton, N. York.] 12mo. pp. 278.

This, too, is such a book as no Christian parent need hesitate to furnish for the recreation and instruction of his children, no conscientious clergyman need fear to place in his Parish or Sunday School Library. Few men have exerted more influence on society than 'the poet of common sense and religion;' few have taken less pains to obtain it; few have united so intimately the seemingly incongruous characters of the recluse and the public man; few have exhibited so strongly the power of faith to buoy up the soul even in the dark billows of the worst calamity that can overwhelm a reasonable being. The life and letters of Cowper have always appeared to us to possess a charm all their own, and they possess it nowhere more than in this new compilation. Without pretensions to great merit as a writer, Mr. Taylor has succeeded in giving an easy, flowing account of the personal history and opinions of his subject, interspersing suitable remarks and inferences, without awkward or abrupt transitions. His book is perfectly readable for any one, and can hardly be read by any without some spiritual advantage. The volume is adorned with the best portrait of Cowper (of course, we speak of expression and execution, not of likeness) we remember to have seen.

CHEVALLIER'S *Translation of the Epistles of Clement of Rome, Polycarp and Ignatius, and of the Apologies of Justin Martyr and Tertullian*, is at last out, and received in this country. Should it answer the expectations warranted by the well-established reputation of the author, it will be substituted for the original translation promised, and partly prepared for publication as the *fourth volume* of the *Standard Works*.

## OBITUARY.

From the Episcopal Recorder.

IT becomes my painful duty to announce to you the sudden and unexpected demise of a servant of GOD, the Rev. JARED RICE, Rector of St. Mark's parish, at this place. Every effort truly to delineate the character of this faithful minister of the Lord JESUS would fail to impart to those unacquainted with him a just estimate of his virtues, or engrave their remembrance more deeply in the hearts of those who had the pleasure of knowing him. It does not transcend truth to say, that none knew him but to love him, his genuine piety and Christian worth endearing him to all those who love our Lord JESUS CHRIST in sincerity; his suavity and courteousness to those, who, discerning not the beauties of holiness, are captivated by true Christian politeness, and venerate the mantle it casts around its possessor. As a pastor, few could be more sincerely beloved by their parishioners, or their loss more deeply experienced in the Church than Mr. Rice. In the pulpit, he was faithful, assiduous, and energetic; shunning not to declare the whole counsel of GOD, and proclaiming the doctrine of a crucified Saviour and faith in his blood. His intellectual ability and attainments were of a superior cast: he possessed not the false glitter of tinsel adornments and evanescent accomplishments, but solid attainments, a well-stored mind, classic, polished and chaste. Had his life been spared, he would, doubtless, under Providence, have risen to eminence in the Church, and forwarded the prosperity of Zion; could we have selected, some less useful character would have been our choice; but "*this* is the LORD's doing, and it is marvellous in our eyes!"

The Rev. Jared Rice was born in Vermont, in 1801, graduated at Middlebury College in 1824, was ordained Deacon by Bishop Moore, of Virginia, in 1828, and Priest by Bishop Meade, in 1830, having pursued his theological studies at the Seminary in Alexandria. He departed this life at a quarter before 10 o'clock on Sunday morning, 21st July, 1833, aged 32. On the Sunday previous he preached as usual; his sermon was one of his happiest efforts on the subject of the distinction between the worldling and child of GOD; on this evening he complained of headach, and soon found he was about to have an attack of bilious fever, to which he had been for some seasons subject: his disease having a tendency to the brain, deprived his friends of that converse, which, at the approach of death, is peculiarly consolatory to the bereaved. His habitual piety and wonted seriousness while in health, required not for his own sake any renewed demonstration of his acceptance with GOD through the merits of a Redeemer—as his life was that of the righteous, so doubtless was his end. Besides the public grief for Mr. Rice's loss, he has left an affectionate partner, with two small children, bereaved indeed by his death. Let not them, let not us, sorrow as without hope; he will not return to us, but we to him.

The funeral took place this morning, and the sermon by the Rev. Mr. Jones, of Charlestown, Virginia, was from 2 Cor. 5th chapter and 1st verse. C.

*Petersville, Frederick Co., Md., July 22, 1833.*

DIED, At Savannah, Ga., on the morning of the 4th ult., Mrs. MARY MARTHA NEUFVILLE, consort of Rev. Edward Neufville, and daughter of William B. Bulloch, Esq., aged 24 years and 28 days.

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CHURCH OF THE EPIPHANY.

The subscriber tenders his grateful acknowledgments to JOHN F. MACKIE, Esq., for the handsome communion service he presented to him for the use of the Church of the Epiphany. FREDERICK R. LEE.

FAIR.

"THE Female Missionary Association of Trinity Church, New Rochelle," will hold a FAIR of Fancy Articles, on Monday, August 5th, 1833. The sale to commence precisely at half past 3 o'clock, P. M., at the Fanning House, in the village of New Rochelle, opposite the Post Office.

The friends of the Missionary cause are particularly invited to attend. Should the weather prove unfavorable, the Fair will take place the next clear day. No. 18, 3t.

## Calendar.

August 4.—9th Sunday after Trinity.
——— 11.—10th Sunday after Trinity.
——— 24.—St. Bartholomew.
——— 25.—12th Sunday after Trinity.

## INTELLIGENCE.

### DOMESTIC.

ORDINATION. *By Bishop Onderdonk of New-York.*—In St. Paul's Chapel, New-York, on the 8th Sunday after Trinity, July 28th, the Rev. James T. Johnston, Deacon, was admitted to the Order of Priests. Morning prayer by the Rev. Bird Wilson, D. D. Lessons by the Rev. Francis H. Cuming. Sermon by the Bishop. Candidate presented by the Rev. William Berrian, D.D. The three above-named Presbyters united with the Bishop in the laying on of hands.

CONFIRMATIONS. *By Bishop Doane of New-Jersey.*—On Sunday the 28th, in Trinity Church, Swedesborough, 11 persons; and in St. Peter's Church, Berkeley, 4 persons.

CLERICAL CHANGES.—The Rev. Thomas Jackson, late of Bristol, has been invited to assist the Right Rev. Bishop Moore in the charge of the Monumental Church, Richmond, and has accepted the appointment.—*Episcopal Recorder.*

The Rev. Henry R. Judah has resigned the Rectorship of St. John's Church, Bridgeport, Ct.—*Episcopal Watchman.*

The Rev. Edward W. Peet contradicts, in the last Episcopal Recorder, the announcement of the Gambier Observer, that he had accepted the Rectorship of St. Paul's Church, Chilicothe.

The Rev. Joseph Muenscher, of *Saco, Maine*, has been selected to fill the now vacant Professorship of Sacred Literature in the Theological Seminary of the Diocese of Ohio.—*Gambier Observer.*

The Rochester Enquirer of the 9th ult. says:—"The Rev. Henry John Whitehouse, Rector of St. Luke's Church, took an affectionate farewell of his congregation on Sunday evening last, for the purpose of visiting Europe for the recovery of his health, which has become very feeble, in consequence of his laborious duties in the cause of his Lord and Master. He carries with him the good wishes of his whole congregation, for the restoration of his health, so that in the LORD's good time he may be restored to his beloved people."—*Albany Argus.*

COLLEGE RECORD.—At the late Commencement of the University of North Carolina, at Chapel Hill, the degree of D. D. was conferred on the Rev. John Avery, Rector of St. Paul's Church, Edenton.—*Episcopal Watchman.*

*William and Mary College, Williamsburgh—Commencement.*—The celebration of the 4th of July in this city was peculiarly interesting, conducted as it was, in a rational, devotional, and religious manner, and characterized by nothing of that disorderly spirit of mirthful glee, becoming rather the bacchanalian reveller than the man of reason and intelligence. The oratorial exercises were performed with a variety and grace alike agreeable and imposing; and the exhibition throughout, reflected credit both on the Professor and graduates of our venerable William and Mary. The orations were delivered in the Protestant Episcopal Church, and were followed by an eloquent and impressive address to the graduates by the President, (Rev. Dr. Empie.)—*Christian Sentinel.*

*Union College.*—The annual commencement at this institution, on the 24th ult., was of an unusually interesting character; and served not only to exhibit the growth and prosperity of this munificently endowed seat of learning, but also the interest which the community feel in its behalf. The degree of A. M. was conferred upon the following gentlemen, alumni of the college:—Wm. M. Mitchell, Wm. G. Jackson, Geo. W. Eaton, Duncan L. Stewart, Silas Totten, Lockwood Hoyt, Thos. L. Rugen, Francis H. Hamilton, Israel Dickinson, Henry Hurlbut, Jas. S. Horton, Flavel W. Bingham, Philip S. Van Rensselaer, and John Lott.

The degree of A. B. was conferred on 70 young gentlemen, graduates of the senior class.

The honorary degree of A. B. was conferred on James Johnson, of Kinderhook, and Arthur B. Bradford, of Princeton.

The honorary degree of D. D. was conferred on Rev. B. T. Welch, and Rev. Isaac Ferris, of Albany, and Rev. Samuel L. Graham, of Granville county, North Carolina. *Albany Argus.*

*Rutgers' College.*—The annual commencement was held at New-Brunswick, on Wednesday, 17th ultimo. Twenty-two graduates received the degree of A. B. The degree of Doctor of Divinity was conferred on Rev. John Gosman, of Kingston, N. Y., and Rev. Joseph McCarrol, of Newburgh, N. Y., Professor of Theology in the Associate Reformed Church.—*Albany Argus.*

### PAROCHIAL EFFORTS.

*St. Peter's Church, Auburn.*—The ladies of St. Peter's Church, in this village, held a fair at the court-house on the evening of the 18th, when a large variety of useful and fancy articles were disposed of for the benefit of the congregation. The sales amounted to about 160 dollars. The proceeds of this fair, together with the fruits of their former exertions, will enable the ladies to furnish and adorn the new edifice in a very neat and becoming manner.—*(Aub.) Gospel Messenger.*

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*General Theological Seminary Agency.*—In consequence of the ill health of the Rev. Mr. Whitehouse, who was appointed some months since to solicit donations to the General Theological Seminary, the duties of the agency have, with the consent of the Bishop of the Diocese, been transferred to the Rev. Messrs. Spalding and Staunton. These gentlemen, we are informed, will at an early period enter upon the duties of the appointment, and give their attention to such parts of the district assigned to Mr. Whitehouse as he has not been able to visit.—*(Aub.) Gospel Messenger.*

### SUMMARY.

*Education in the United States.*—In *New-York*, according to official reports, made two years since, there were 508,878 children of a proper age to attend school—viz. between 5 and 15; and the number who actually attended was 494,959.

In *New-Jersey*, according to an official report to the Legislature, there are 11,573 children who do not attend school; and there are 1500 adults in that old State who are unable to read. Population of the State in 1830, 318,569.

In *Pennsylvania*, there are 400,000 children, and only 150,000 of them in school, leaving 250,000 without instruction.

*Ohio* has introduced the New-York school system—the best system in the country.

*Indiana* and *Missouri* have no school funds, and have adopted no measures for establishing schools. There are in Indiana more than 22,000 children and 18,000 adults who cannot read. Population of Indiana in 1830, 343,028.

In *Illinois* there are more than 20,000 children and 31,000 adults who cannot read. Population in 1830, 156,608.

In *Kentucky*, according to the statement of President Peers, only about one third of the children were educated in 1833. Population in 1830, 522,704.

In *Tennessee*, only one quarter of the children are educated. Population in 1830, 540,300.—*N. Y. Observer.*

*University of Berlin.*—According to a Berlin article of the 7th May last, the University of Berlin has 46 regular and 44 extra professors; 47 private tutors—altogether 133 teachers. There are 1832 regular students, and from 5 to 600 persons who follow courses of lectures. Such is a *University* in Europe.—*Phila. Nat. Gaz.*

*Property of Trinity Church, New York.*—Every now and then since our residence in this section of the country we have heard, and often not without apparent exultation on the part of those who communicated the intelligence, that this venerable and estimable corporation, owing to some legally declared defect in its title to real estate in the city, had lost, or was about to lose, all its means of usefulness and influence. One of these reports has recently passed through this country, producing of course, on one hand much uneasiness and regret, and on *other hands* no little pleasure, if we may judge from the vigilance of many in circulating the account. The report, like others before it, proves not true. We have long known the feelings with which that corporation has been contemplated in certain quarters, but whatever those feelings may be, it cannot well be denied that Trinity Church has been a most ample benefactress of some of the best institutions in the land. We have long and too well known many of the pious, honourable and noble minded laymen who have managed the affairs of that corporation, to suppose that they have the least desire to retain property to which they are not entitled. While they are ready, and always have been, to discharge their high trust faithfully, and while as competent as any gentlemen of the State to judge of their rights, they are among the last men to be found who would wish or do wrong to others. It is not to be denied that Trinity Church has done much to produce the present prosperous condition of our communion in this diocese, but though evidently enjoying the divine blessing in her extension, and we firmly believe in a healthful spiritual growth, she ought not to be the object of jealousy. No denomination meddles less with the concerns of neighbors than do Episcopalians,—why not then allow them the quiet enjoyment of those advantages in possession of which providence has placed them?—*(Aub.) Gospel Messenger.*

*Colonization Society.*—The great Colonization and Abolition Debate at Portland, after occupying the citizens of that place for seven successive evenings, terminated on Friday evening at 10 o'clock, with the adoption of measures for forming a Colonization Society. Over two hundred of the audience gave in their names on the spot, many of them as life members.—*New-York Observer.*

## ACKNOWLEDGMENTS.

### EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

| | | |
|---|---|---|
| 1833. | *Missionary Disposable Fund.* | |
| 18 July. | The Auxiliary Association of St. Luke's Church, N. Y. - - - - - | $30 00 |
| | *General Fund Disposable.* | |
| 19 July. | Received a Contribution from Christ Church, Hampton, - - - - | $2 00 |
| 22 " | Collection made in St. Peter's Church, Westchester, Westchester Co. - | $32 63 |
| | | $34 63 |
| | *Education Fund Disposable.* | |
| 18 July. | Received from the Auxiliary Association of St. Luke's Church, N. Y. - - | $30 00 |
| | *Permanent Fund.* | |
| 1 July. | Received from Silas Sprague, Esq., a receipt for twenty-five dollars stock in the N. Y. Protestant Episcopal Press, | $25 00 |

BENJAMIN M. BROWN, *Treasurer.*

1 August, 1833.

### GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the Protestant Episcopal Church in the United States has the pleasure to acknowledge the receipt of $41 28, being a collection made by the Rev. Dr. Wyatt in St. Paul's Church, Baltimore, Md., and remitted through the hands of Messrs. Swords, Stanford & Co.

EDWARD R. JONES, *Treasurer.*

31 *July*, 1833.

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*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 1st, from the following persons*, viz:—

Rev. D. C. Page, *with remit*—Rev. E. G. Gear—Joshua Skinner—C. Stimpson—Joseph S. Travelli—Rev G. S. Porter—Rt. Rev. G. W. Doane—G. & J. Robinson—A. Cook, jun., *with remit*—Rev. E. Punderson—Henry Barber—Thomas A. Demill, *with remit*—Rev. U. M. Wheeler—Rev. Jas. C. Cochran—Rt. Rev. B. B. Smith, *with remit*—D. & J. Ames.

*Received by the General Protestant Episcopal Sunday School Union.*

Rev. J. W. James, 2—Miss C. L. Duane—G. F. Baltzell—S. Babcock—Rev. R. Murray—Jona. Hagar—George, Latimer & Co., 2—Rev. J. Selkrig—Rev. Dr. Kemper.

### The Greek Fathers.

LET others hymn thy heathen praise,
Fall'n Greece! the thought of holier days
In my sad heart abides;
For sons of thine in truth's first hour
Were tongues and weapons of his power,
Born of the Spirit's fiery shower,
Our fathers and our guides.

All thine is Clement's varied page;
And Dionysius,* ruler, sage,
In days of doubt and pain;
And Origen with eagle eye;
And saintly Basil's purpose high
To smite imperial heresy,
And cleanse the altar's stain.

From thee the glorious preacher came,
With soul of zeal and lips of flame,
A court's stern martyr-guest;
And thine, O inexhaustive race!
Meek Nazianzen's heaven-taught grace;
And royal-hearted Athanase,
With Paul's own mantle blest.

*British Magazine.*

* Alexandrinus.

### David Numbering the People.

IF e'er I fall beneath thy rod,
As through life's snares I go,
Save me from David's doom, O GOD!
And choose thyself the wo.

How should I face thy plagues? which scare
And haunt, and stun, until
The heart or sinks in mute despair,
Or names a random ill.

If else . . . then guide in David's path,
Who chose the holier pain;
Satan and man are tools of wrath,
An angel's scourge is gain.

*British Magazine.*

## SUNDAY SCHOOLS.

From the British Magazine.

SIR,—Your correspondent, in inquiring how to render Sunday Schools effective, touches a subject which calls loudly for public regard.—Sunday Schools are a great good, or a great nuisance, according to the principles on which they are founded, and the manner in which they are conducted. Before any thing definite can be said in answer to the question about making them effective, we want some definite notion of *the effect to be aimed at* by such schools. If it be said to give *religious instruction*, it is necessary that we have some distinct notion what we mean by the word religion—a most puzzling word, I conceive, in this *unthinking* age. If religion be regard to the Almighty GOD, that regard must imply a deep practical impression upon the mind, of the existence, and of the moral government of GOD: that is, that fear of the LORD, which is the beginning of wisdom, and by which men *depart from evil*. The inquiry then seems to be, How can we, as far as may be expected from human agents, teach the knowledge of GOD, so as to make this impression?

I suppose before me a class of from fifteen to twenty children, from six to ten years of age. I put them in their places so that they can all see me, and all see each other. I expect them to know and keep their places, and to attend to all I say. If I cannot accomplish this by moderately quick degrees, and without holding a cane, or using any threatening or harsh language, I have no business in *any school*, except as a mere scholar in a school where *teachers are trained*. Having gained the attention of my class, and initiated them in habits of ready obedience to my directions—if they can read, and say the Catechism, *well; if not*, I teach them, *vivâ voce*, the Creed, the Lord's Prayer, and the Ten Commandments. I proceed by degrees. I repeat a clause,—"I believe in GOD," and ask such questions as follow:—*Who* believes in GOD? (*I, all* of us.) In *whom* do we believe? *What* do we do? *What* do you say about GOD? How many persons are spoken of, when you say, *I believe in* GOD? Who is *one* of the two persons? Who is the *other?* Which of them is said to *do* something? *Which* of them *believes?* Do they *both* believe? &c. As I add clause after clause, my questions of course multiply, and vary in an increasing proportion. I most carefully avoid putting any answer into the mouth of a child, but lead to the answer by my manner of asking, or of repeating the question. If the answer is not readily given, I change or vary the question, but suffer not the attention to flag by waiting for answers. I take care that the question arises from what has been already learned, and that an answer may be thence derived; and always give preference to such an answer. He that has not an inexhaustible fund of such easy questions *ready* when he wants them, on any subject proper to be brought before his class in a Sunday School, is *unqualified* to be a *teacher* therein. I expect my class to stand at this employment half an hour each Sunday morning, and the same time in the afternoon; and calculate upon getting through the Creed, the Lord's Prayer, and the Ten Commandments, in the course of two or three years. I expect my class to be *punctual* and *constant* in attendance. Of course, *I must set the example.* During this period, many thousand questions will be asked, and *many, very many*, times repeated.

Your present correspondent, Mr. Editor, is no theorist, and knows all about *friction;* or the circumstances by which, unhappily, the working of the best-constructed machinery of a Sunday School is impeded: not to mention his sickening acquaintance with the many clumsy, ungainly practices, which have been introduced, so as to bring the whole idea of *method* in teaching religion into public contempt. In two or three years, his class, he hopes, will know—as children can be supposed to know—a good deal about the Maker of heaven and earth; His sabbath, His worship; about the danger of trifling with His laws, His name, His word and ordinances, about what they are to *believe*, and what they are to *do*. And they will have learned to read too. For, the two remaining halves of an hour, each morning and afternoon, are assiduously employed in learning the letters, if necessary, from an alphabet printed upon a large card, and placed so that all can see, in finding the letters which spell the words we use; and in constructing little sentences, &c. All this is varied by bringing before the minds of the class the employments suited to the sabbath; the nature and obligation of public worship; and of that external order, and reverence, and fear, which becomes all those who pretend to regard that GOD whose commands we study, and to believe in that Redeemer, about whom so much is said in the Creed.

In the whole of my Sunday School teaching, I endeavor to bear in mind, and to adhere closely to the process of teaching religion, which the ALMIGHTY GOD, in his condescension and mercy, adopted in teaching the world, sunk in ignorance and stupidity. I dwell on all the variety of *facts*, and they are many, which come within the comprehension of my class, by which the ALMIGHTY Maker of heaven and earth discovered to us his wisdom, power, and goodness. The second song of Dr. Watts comes well in here, as does his third song (for children) when the articles, in the second division of the Creed, are under consideration. But the anniversaries of the Church are of incomparable use here, and the great fact of our Saviour's birth, manifestation, death, &c. &c., as they are commemorated in order at their seasons, are dwelt upon each in its season, and in the language of the Liturgy, and of those Scriptures which at the different seasons are interwoven in the Liturgy. I do not mislead the children by introducing public extempore prayers, in which the children cannot join, or sentences in a preaching style, which they almost never understand; but lead them to the understanding of the different prayers and services as found in the prayer-book, and direct and assist them to join audibly and reverently in all the services of the Church, which they constantly attend; and encourage the delightful persuasion, that the incense of public worship, in which the accents of children are plentifully mixed, is not therefore the less acceptable to Heaven's Divine Majesty.

My intercourse with children, as a Sunday teacher, is to me no weak incitement to devout affections. It is a spur to the endeavor to cultivate, in myself, that reverence and godly fear, which is requisite to him who would serve GOD acceptably. The consciousness, how little can be effected without the influence of GOD's Holy Spirit, is a motive to *ask* for that influence upon the teacher, that he may proceed with true wisdom and correct judgment in the art of instilling right notions and just principles; and upon the children to prepare and dispose them to receive the instruction so given. And in proportion to the sincerity and intenseness of this devout exercise of the mind, will be the unaffected kindness shed over that constant firmness and precision, with which it is necessary for me to conduct myself, in the whole of my intercourse with the children; thus, by GOD's blessing upon my earnest endeavors, I acquire a persuasive manner of address which no art can counterfeit, nor can any fictitious passion inspire; and which when uniform in the teacher, finds its way to the heart of the pupil: the zeal and animation of the instructer is soon caught by the class, and the delight attending our intercourse becomes great and mutual.

As the class advances, many of the children will be induced to learn more or less at home; for they get to understand what they learn; and carpenters' apprentices and ploughboys, will sometimes be led to repeat the verses they are to say on Sundays, as they follow their employment on week days.

I offer no bounty to any to enlist into my class, save the manifest advantages promised, and as they are promised in holy writ.

I fear, Mr. Editor, that there are many of your readers, if you think proper to insert this note, and some zealous Sunday School managers, who will think I speak parables; in deference to whom I cease for the present, though my heart is full, and pained with the deepest anguish at the wretched state of ignorance and mismanagement discoverable in a large proportion of Sunday Schools, and especially in certain districts.

I am, Mr. Editor,
Your obedient servant,
H. H.

THIS department occupied so much of the columns of the Churchman last week, that our extracts now must be quite limited. We have been gratified with the assurance, that this method of bringing the reports of the schools before the public has secured to them, from many, an attention which they otherwise would not have received.

As it is our intention to notice all the reports, with which we may be furnished, we respectfully suggest to the schools from which none have been yet forwarded, whether we may not still expect to be favored with them. We beg also to be permitted to inquire, whether the cause of the Union might not be somewhat subserved, were these *extracts* to have as wide a circulation as *all* our periodicals could give them?

Many a school might be profited by the useful plans and hints contained in some of the reports, and find encouragement to persevere, in the success with which the labors of others have been crowned.

*The funds of the Institution will not admit of the publication of the reports in a pamphlet form.* This is the reason why they do not appear in the last annual report of the Executive Committee, a copy of which has been transmitted to the churches.

MISSION CHURCH OF THE HOLY EVANGELISTS SCHOOLS.

It delights us to record the number of *communicants* observed among the teachers and scholars of these schools.

"The departments are three—Male, Female, and Infant. An adult class is connected with the female department.

The Male department reports—Number of teachers, 11; average attendance, 9; number of scholars, 122; average attendance, 25; number of teachers communicants, 9.

The Female department reports—Number of teachers, 15; average attendance, 10; number of scholars, 116; average attendance, 23; number of teachers communicants, 11.

The Female adult class is under the care of three teachers of the Female department, who are communicants; number of scholars, 46; number of scholars communicants, 15.

The Infant department reports—Number of teachers, 3; average attendance, 3; number of scholars, 209; average attendance, 60; number of teachers communicants, 3.

Upon reviewing the past year, we have great cause to be thankful that our little band has been preserved; few of our little flock have been numbered with the *dead*. That we may all be reminded of the shortness and uncertainty of human life, and so pass through things temporal, that we lose not things eternal, is the prayer of our little bands."

ST. JOHN'S CHAPEL SCHOOL.

This school, like many already noticed, shows an increase of scholars over those reported last year.

"Teachers, 27; scholars, 229."

*Baptisms—Confirmation, &c.*

"The sacrament of Baptism has been administered to one teacher and nine scholars; and the rite of Confirmation to two teachers and four scholars."

"The improvement generally of the children is satisfactory. It is in contemplation to prepare a class of 12 for confirmation—the greater part have been in the school for several years, have gone through the Catechism, the books set forth by the Union, and have now commenced Bishop Hobart's Companion to the Book of Common Prayer. One of our adult scholars has been baptized and confirmed preparatory to her receiving the Communion. The children subscribe for sixty-five numbers of the Magazine, and have contributed the past year $20 toward the education of an Indian child at Green Bay."

ST. PHILIP'S CHURCH SCHOOL.

This school is composed of colored children. The report is short; but we wish many that are longer bore the testimony that this does to the *singing* and *responding* of the children.

"Teachers, 8; scholars, 227. Their behavior, both in school and church, is commendable, and their attention to their studies, their intellectual and moral improvement, and respect and affection to their teachers, such as make the work of instructing them delightful. The children in both departments sing remarkably well, and perform the responses of the Church with an animation that makes a person feel the value of the Church service in the rearing of youth.

There is a library of about 300 volumes, well selected, appropriated to their use."

CREDIT DUE TEACHERS.

A CORRESPONDENT of the (New-York) Churchman justly condemns the practice of applauding Sunday School teachers, as if they were doing any thing more than their duty in the faithful discharge of their office. The same remarks apply to the usual commendation of persons who are devoted to any branch of duty—as missionaries, &c.—*S. S. Journal.*

### HYMN

*Sung at the Sunday School Celebration in Columbia, S. C., July 4, 1833.*

THE writer of the following lines has a talent which should be put to use. A few slight roughnesses allowed for, this hymn may be classed with the best productions of the kind. In the last line but one of the 4th verse we have substituted '*hymning forth* his praise' for '*pæans to* his praise'—a paganism which must be unintelligible to children. A line seems to be omitted from that verse, which we have not undertaken to supply.

TEACHERS.

Come, ye children, and adore Him;
LORD of all, he reigns above:
Come and worship now before Him;
He hath call'd you by his love.
He will grant you every blessing,
Of his all abounding grace;—
Come, with humble hearts expressing
All your gratitude and praise.

CHILDREN.

On this holy day of gladness,
We will join in praises meet;
Every bosom free from sadness,
All with happiness replete.
O! to feel the love of JESUS!
O! to know that from above,
Still our heavenly Father sees us,
With an eye of tender love!

TEACHERS.

Dearest children, now adore Him;
Swell aloud the choral strain:
Let the nation bow before Him—
Echo back the notes again.
While He will accept the praises,
E'en from every heart and tongue,
Those to him an infant raises,
Still are sweetest of the song.

CHILDREN.

LORD of all, our hearts' oblation
Now ascends to thee alone;
We would come, with all the nation,
Now to worship at thy throne.
Teachers! will ye join the chorus?
Join in hymning forth his praise—
All the riches of his grace?

TEACHERS AND CHILDREN.

Praise to thee, O LORD, for ever!
Gladly now we all unite;—
Praise to thee, O GOD! the Giver,
Blessed LORD, of life and light!
Ransom'd nation, spread the story!
Rescued people, ne'er give o'er!
All his grace, and all his glory,
*O! proclaim for evermore!*

*Charleston Observer.*

## PRACTICAL.

### ON THE RIGHT OBSERVANCE OF THE LORD'S DAY.

Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss;
There is but one; and that one, ever.
*George Herbert on Easter.*

Thou art a day of mirth.—*The same, on Sunday.*

O! day of days, shall hearts set free
No "minstrel rapture" find for thee?
. . . . . . . .
Sundays by thee more glorious break,
An Easter day in every week.
And week-days, following in their train,
The fulness of thy blessing gain;
Till all, both resting and employ,
Be one Lord's day of holy joy.
*Christian Year.—Easter day.*

THESE Christian poets have sung true hymns respecting the Christian holy day, and have imbibed the spirit of those whose names they reverenced, pointing out aright the motive and method of its observance. For the early fathers never held for a melancholy celebration of the Lord's day, as if the children of GOD should put on their saddest countenance on the days of their special attendance in their Father's courts; but, "lætitiæ indulgemus," "lætitiam curamus," (Tertullian,) it was with them a day of gladness and rejoicing.

It were well, perhaps, if a portion of this spirit could enter into the numerous classes who are laudably exerting themselves for a better observance of our weekly festival. Nothing can be more painful to a Christian mind than to witness the disregard so generally shown to a day set apart, by the authority of GOD and man, for the highest and holiest purposes; to think how small must have been the proportion of those who willfully dishonor him by dishonoring the day dedicated and hallowed to his especial service; and how little their love to man, when they can encourage or compel them to a neglect of that duty, with the due observance of which their immortal interests are so intimately connected, —can encourage or compel them to a neglect of the means of grace, of pardon, and salvation. Doubtless, then, it must be a cause of congratulation, that so lively an interest on the subject has been excited in many quarters, and that increased and combined exertions are being made to check and remedy this distressing evil. But, as there are many ways of seeking to advance the same cause, and all methods have not the like success, so, it is to be feared, that, unless the zeal which has been newly awakened be soundly influenced and rightly directed, it will fail of the use to which otherwise, under GOD's blessing, it might be subservient.

If they, who take an active part in these measures, be not careful of the line they adopt, of the language they use, and of the notions they propagate, they may produce very great and important changes both in opinion and practice, and yet as far removed as ever from the object at which they should aim. If, mistaking the nature of this Christian ordinance, they shall seek to observe it, not in newness of spirit, but in oldness of the letter, they may indeed re-establish the sabbatical yoke of Judaism, or the superstitious *opus operatum* of Popery; or may revive the self-exalting and uncharitable austerity of Puritanism; but they will not have advanced one step toward honoring the *Christian* festival, neither to the right observance of the day itself, still less to the diffusion of the cheerful, meek, faithful and charitable spirit of true religion, which is "the end of the commandment," the object aimed at by this and every other ordinance.

This latter object we can never attain, unless, in the fulness of the spirit of Christian love, of that twofold love to GOD and to our neighbor, on which "hang all the law and the prophets," we urge the hallowing the Lord's day as one of the especial means sanctioned by GOD himself, whereby he is honored and the salvation of men promoted. If we act in that spirit, we may reasonably hope that our "labor" will "not" be "in vain in the LORD."

Especial care should be taken that there be nothing in our method of recommending and enforcing the duty, which shall encourage the erroneous perversion to which our corrupt minds would naturally lead us, that false opinion which was broached by the Pharisees, and has, in all ages, been adopted by their genuine successors, whether among Papists or Protestants—namely, that the mere right observance of this day, as such, rendered them nearer to GOD and better than their neighbors. If the observance of this day be a fruit of true faith and love, of a man's desire to take this, as every other opportunity, of drawing near to GOD, and declaring to the world that he is on the LORD's side, doubtless it is pleasing in his sight. If it spring from the wish to grow in grace, and to use this, as using every other means of procuring a continuance and increase of the Holy Spirit's aid, doubtless it will not fail of its object, through GOD's mercy in JESUS CHRIST; or if it be regarded as a pledge and earnest of the devotion of the whole life, as an acknowledgment that so, if it were not impossible through human wants, ought every day ("seven whole days, not one in seven") to be spent in spiritual service upon earth, as we trust that our whole time will be hereafter in heaven, it is well. But if it be undertaken as a stated task, as so much exacted service, who will be pleased with it? If it be not a true sample of the man's life, of what profit will it be? And if it be offered as a sort of compromise, the man, by a scrupulous exactness in this matter, trying to compound for wilful neglect in others, will it not be loathsome and an abomination in the sight of the LORD? "When ye come to appear before me, who hath required this at your hand, to tread my courts? The sabbaths, the calling of assemblies, I cannot away with—it is iniquity, even the solemn meeting." (*Isaiah*, i. 12, 13.) And yet, what deceit do men more commonly practise upon themselves than this?

When the secrets of all hearts shall be opened, will there not be many a tale told of those who drove hard bargains on Wednesday, turned away from the poor on Thursday, passed off a lame horse or a damaged piece of goods for more than its worth on Friday, and on Sunday put on their best clothes, and went twice to their place of worship, and thought themselves very good people because they did so, and were particular in keeping from work during the whole of the day? It is a point which, in charity to those who are inclined to deceive themselves, should be put prominently forward by the promoters of the religious observance of the Lord's day—that of itself it is of no value, if it be not observed as a sample of the life, as a proof of love, or as a means of grace, it is worthless. Let not my words be perverted, as though I were seeking to lessen men's obligation to observe this day; few can rate that higher than myself. But the question before us is, *how* this obligation is to be discharged; and what I wish to press upon my readers is, that this duty may be so performed as to be offensive and displeasing to GOD. All acknowledge the possibility of this in the case of the Lord's Supper, and that unless *that* ordinance be attended in a right mind, a man deceives himself who will attends it at all. What mist has blinded men's eyes that they cannot see that the same *must* hold true with regard to this, and that it is not the outward act of the body, but the inward motive of the heart, which renders our conduct in this, or in any matter, acceptable to GOD through JESUS CHRIST.

Our moral obligation to keep the Lord's day holy, arises from the spirit of our duty to GOD and man; since neither the honor of the first nor the good of the last can be promoted without it. We need not even Scripture to show us the necessity of having stated times for the public service of the Being whom we worship. The heathens were well aware that without this public service, religion would disappear, and that unless the object of adoration was honored at stated times, he would soon be dishonored and forgotten. As to the quantity of time to be especially devoted to this purpose, and the frequency of its recurrence, that seventh portion is to be our measure which was pleasing to the Most High from the beginning, was insisted upon under the old dispensation, and sanctioned by the Holy Spirit under the new. While, in fixing upon the particular day of the seven, we are sufficiently guided by the example of the holy men who were full of the Spirit of GOD, and by the authority of the Church of CHRIST. So that while we must be more ignorant of true religion than the heathen, who should set his face against all holy days and public services as unnecessary, he must set himself up above the Church and the apostles, and as wiser than the Spirit of GOD, if he objects to or would alter the day. With equal force does our duty to our neighbor compel us to encourage and promote, by example and all other means, the compliance with this duty. We need not arguments to prove it; they will suggest themselves abundantly to every reflecting mind. Unhappily, we have too many witnesses, who, having made trial of another course, have, with their dying lips, borne testimony that the neglect of the Lord's day was the beginning of those sins which brought them to an untimely and disgraceful end.

As from our duty to GOD, and our duty to our neighbor, we derive the obligation to keep this day, so, from the same, we may learn the true measure and rule of its observance; and that must be held to be the truest and most acceptable mode of keeping it holy, which shall most tend to the honor of GOD and the welfare of man—the welfare of his spiritual and higher part having the first and especial consideration,* unless charity or necessity put forth occasionally a prior claim on account of his body. If this be the principle and motive which guides men, we are not warranted in putting any limit to the strictness with which they observe the day, so long as cheerfulness and charity be not impeded. If, for instance, any one thinks that by having cold dinners on a Sunday, he can better promote the two objects he should have in view, he is to be allowed and not blamed, provided the cheerfulness, and gladness, and thankfulness of heart, of himself or others, be not lessened. But if the effect of such scrupulousness be to make him uncharitable in his opinion of others who do not take his exact measure, or righteous in his own sight, or to make the return of the day gloomy and burdensome to others or to himself, he would be unquestionably wrong in taking such a course; he would defeat the very purpose of the appointment of the day, and do far more injury than good to the cause of religion. For continual heaviness of heart will break the springs of religion; "the spirit would fail before me, and the souls that I have made." Praise, bounty and rest should be the distinguishing features of the day; and he who would have mournful faces and sad hearts on Sunday, the Christian festival, would act as incongruously as he who should bid his neighbor to a feast on Friday, the Christian fast.

The Lord's day is a festival, and if any find, as many do, that their minds are checked in their thankfulness, unless the body rejoice too, they are to be allowed and commended if they keep it as a festival of the body as well as of the spirit. In illustration of this, it is for their Sunday's dinner that the poor reserve their piece of meat; and thus to their minds more easily influenced by bodily considerations than those whose wants are more abundantly supplied, the return of the day is associated with thoughts of gratification and thankfulness.

The Lord's day is, indeed, "a day of mirth," as George Herbert styles it; "a day of holy joy," as his worthy follower speaks; but they who have grace to understand the spiritual import of these terms, must "take heed lest this liberty of theirs become a stumbling-block to them that are weak." "For the natural man receiveth not the things of the Spirit of GOD, neither can he know them, because they are spiritually discerned." Hence, although if one rightly impressed with these things, should feel disposed, in the exuberance of his Christian joy, to dance upon this day, no one could blame him as far as GOD and himself only were concerned; yet, because to carnal, weak, and ill-informed minds, such an example might be the occasion of offence, he would be bound in charity to restrain himself, for conscience' sake; conscience, I say, not his own, but of the other. "Let us, therefore, follow after the things wherewith one may edify another." Let it be, indeed, a day of joy and rejoicing, but let us clearly teach that it is not the light joy of carnal mirth, but the calm, deep, holy joy which they feel whose minds are at peace with GOD; that gladness and thankfulness of heart which he experiences who has hope in CHRIST that his "unrighteousness is forgiven, and his sin is covered;" and who perceives in the right employment of this day some foretaste of that holy occupation which will be the portion of the blessed throughout eternal ages.

In conclusion, let it be observed, that if our moral obligation to observe the Lord's day arises from our twofold duty of love to GOD and man, the obligation necessarily extends beyond the day itself; and if the paying my men's wages on the Saturday night, makes it difficult for them or their families to observe the day as their consciences would lead them to do, or encourages them in the neglect of it, I am as much bound by my duty to GOD and man, to choose some other time for payment, as I am to abstain from doing either of them any other injury.—*British Magazine.*

* Our LORD's words, that "the sabbath was made *for man*," comprise every thing. Man consists of body and soul. The sabbath is for both; for rest from labor for the body, for rest from worldly thoughts for the soul. This consideration seems at once to lay down law enough for the Christian. If he did not *see* the reasons, it would be enough for him that GOD has *commanded;* and he would obey with a ready mind and in a spirit of love. But here he sees the reasons. And his sin is so much the greater if he does not profit by the commandment, for the purposes for which it was given. He is bound to employ the sabbath in that way which he, in his conscience, is persuaded is most for the *good of his soul*, with due care (as this excellent and very beautiful letter observes) that he do not injure or even *offend* his brother.—ED. BRIT. MAG.

## DEVOTIONAL.

### CONTEMPLATION OF THE FUTURE STATE.

LET us not undervalue what is partial only. The bliss of the intermediate state is not impaired, but enlivened by expectation. It appears imperfect only when compared with the future; but, when compared with the past—how bright; how transcendent! Think of the vivid representations of Paradise afforded in Scripture, its radiant thrones, its amaranthine crowns, its golden harps, its white robes, its day without night, its bliss without alloy, its enraptured and entranced society; think of its rivers of pleasure, its trees of life, its immortal songs and ravishing melodies, perfumed by the fragrance of the whole region. Does it now excite surprise that Paul, once admitted within its precincts, longed to be there again? Whither do his writings bespeak his mind to be continually soaring but to those happy scenes he had once briefly witnessed,—that immortal and celestial region in which he saw himself, in that heavenly society? Thither his soul was frequently borne by a strong tide of rapturous affection, counteracted only by a sense of duty, a wish to augment the multitude of the blessed, and a desire to glorify CHRIST by swelling the triumphs and glories of his cross.—Happy strife of holy motives! enviable "strait betwixt two," to stay or to depart, in which he was so often placed! Seraphic love said "Desire to depart and be with CHRIST;" but Christian zeal said, To remain in the flesh is more profitable to the Church and the souls of men.

You see in him nothing of that clinging to this life which characterized former saints. No Hezekiah's prayer, or like Hezekiah's for the retrograde movement of the shadow on the dial; no piteous cry like David's, "O spare me a little;—remember how short my time is." You mark in him none of those timid shrinkings from death that have sometimes seized individuals of eminent piety under the same dispensation of religion as himself,—no "shivering on the brink, afraid to launch away." No; his difficulty was to be reconciled to the self-denial which duty and zeal imposed,—to keep under proper restraint the desire for departure. "O that blest world that I have seen!" he was ready to say, "when shall I again hail it as bursting on my ravished sight! In comparison of it, what is there here to engage my affections? Thrones of princes, crowns of honors, applauses of nations—could I enjoy them all, free from the alloys of bodily pain, of ungrateful friends, of reproaching scoffing enemies!—how insignificant to the prize I grasp at, and have actually seen!" And mark, when he saw himself on the point of obtaining it, though a bloody death intervened and spread itself between, how he exulted and held himself forward! "I am ready to be offered up, and the time of my departure is at hand." No stranger quitting a foreign shore, ever beheld with greater ecstasy the vessel in which he was embarked weighing anchor, and the favorable breeze beginning to fill her sails, than Paul did the signs of his approaching dissolution.

My brethren, did this paradise remain for Paul alone? Does not the Apocalypse, that affords such transporting glimpses of its blessedness, warrant all dying believers in JESUS to expect an instantaneous admission into its bowers?—"They have a right to the tree of life, and to enter through the gates into the city." We familiarize ourselves too little with even the indistinct glimpses of it which we are permitted here to enjoy. We weigh too little the proofs of the immediate entrance upon it of all who die in the LORD, whosoever they may be, whenever, or in whatever bodily circumstances, they make their exit from this world. Hence our fond attachment to life, our reluctance to quit this world. It cannot be otherwise, while death bounds our prospects, and his deep shades, settling upon our views of the future, are unrelieved by the scenes beyond so divinely grand, so surpassingly rapturous! O the immortal temple of my GOD—the exalted throne of the Eternal and the Lamb! O ye blessed spirits, angels, and company of the saints! O the immortal joys and ennobling visions of the divine glory, Father, Son, and Spirit! Why am I so backward to attain such benedictions, to enter on the fruition of such delights! Does the summons come? What shall detain me! Not the polluted and short-lived pleasures of this world—their attractions have long since become powerless to my heart. Not innocent delights; not duty; not religious ordinances, heavenly and heaven-like though they be; not dear friends and tender relatives—they are all shadows here, but death conducts me to the substance: they may be drops of joy, but I desire the fountain; they may be streams, but I seek the ocean. I go to the third heaven; I depart to be with CHRIST in paradise, which is far better.—*Leifchild's Discourses.*

IF we do not believe GOD ALMIGHTY to be infinitely wiser than ourselves, why do we worship him? If we do, why do we not, with a happy assurance, commit ourselves, and all that belongs to us, entirely to his will and disposal?

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